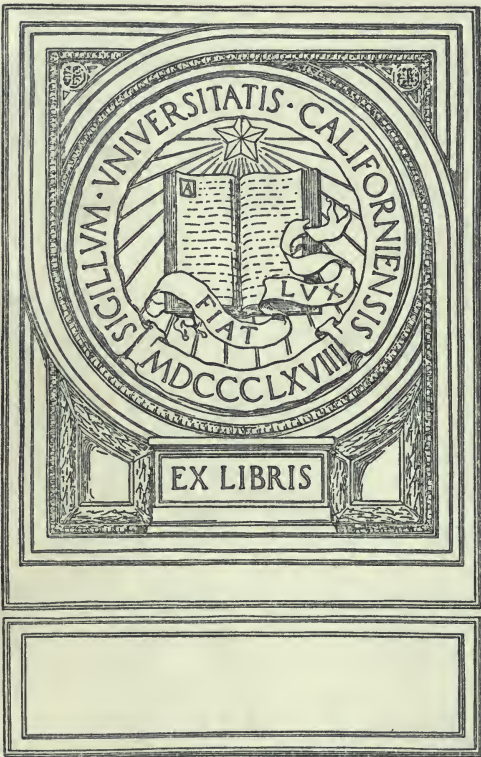


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THE
NETTI-PAKARANA

WITH

EXTRACTS FROM DHAMMAPĀLA'S
COMMENTARY

EDITED BY

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ABBREVIATIONS¹.

1. Canonical Books.

- A. — Aṅguttara-Nikāya.
B. — Buddhavaṃsa.
C. — Cariyā-Piṭaka.
D. — Dīgha-Nikāya.
Dhp. — Dhammapada.
Dh. S. — Dhamma-Saṅgaṇi.
It. — Itivuttaka.
Jāt. — Jātaka.
Kh. P. — Khuddaka-Pāṭha.
K. V. — Kathā-Vatthu.
M. — Majjhima-Nikāya.
M. P. S. — Mahā-Parinibbāna-Sutta.
P. P. — Puggala-Paññatti.
P. V. — Peta-Vatthu.
S. — Samyutta-Nikāya.
S. N. — Sutta-Nipāta.
Thag. — Thera-Gāthā.
Thig. — Therī-Gāthā.
Ud. — Udāna.
Vin. — Vinaya.
V. V. — Vimāna-Vatthu.

2. Other Books.

- Asl. — Attha-Sālinī.
K. V. A. — Kathā-Vatthu-Aṭṭhakathā.
G. V. — Gandha-Vaṃsa.
Jin. — Jinālamkāra.
Dhp. A. — Dhammapada-Aṭṭhakathā.
Dīp. — Dīpavaṃsa.
Man. — Manoratha-Pūraṇī.

¹ For Pāli books, read the suggestions by Professor Rhys Davids in J. P. T. S. 1896, p. 102 sqq.

- Mil. — Milinda-Pañha.
 Nett. — Netti-Pakaraṇa.
 Nett. A. — Netti-Pakaraṇa-Aṭṭhakathā.
 Peṭ. — Peṭakopadesa.
 Sad. S. — Saddhamma-Saṃgaha.
 Sās. — Sāsana-Vaṃsa.
 Sum. — Sumaṅgala-Vilāsinī.
 Vis. M. — Visuddhi-Magga.
 Lal. — Lalitavistara.
 Mhv. — Mahāvastu.
 MBh. — Mahābhārata.
 S. B. E. — Sacred Books of the East.
 J. P. T. S. — Journal of the Pali Text Society.
 J. R. A. S. — Journal of the Royal Asiatic Society.
 Z. D. M. G. — Zeitschrift der deutschen Morgenländischen Gesellschaft.
-

CORRECTIONS AND ADDITIONS.

- p. 2, l. 12 fr. b. add sukhasaññā after subhasaññā.
 p. 11, l. 6 fr. b. read sukke.
 p. 13, l. 12 fr. b. delete the full stop after ti.
 p. 20, l. 13 fr. b. cp. A. II, p. 210.
 p. 38, l. 5 fr. t. put a full stop after pahiyiyati.
 p. 54, l. 3 fr. t. join adhipaññā and sikkhā.
 p. 128, l. 1 fr. t. read saṃkilesabhāgiyaṃ.
 p. 194, l. 6 fr. t. separate nayanti and tāyā.
-

INTRODUCTION.

The *Netti-pakarāṇa*, also called *Netti-gandha*, or simply *Netti*, i. e. the treatise or the book on 'Leading'¹, to wit

¹ For this rendering of the title of our work, see below p.194. The word *netti* mostly occurs in *tappurisa*-compounds, e. g. in *bhavanetti*, *āhāranetti*, *dhammanetti*, and *buddhanetti*. In one instance *netti* is used in a *bahubbīhi*, viz. *netticchinnassa bhikkhuno* (Ud. p. 46; It. p. 94), and here the word has the secondary meaning of 'rope', 'cord' (cp. W. Subhūti, *A Complete Index to the Abhidhānappadīpikā*, s. v. *bhavanetti*), that is to say, it means the instrument, visible or invisible, by which a being is led. In its original meaning *netti* signifies the action of leading. Both meanings concur in *bhavanetti* and *āhāranetti*, which ultimately assumed the meaning of 'desire' or 'lust'. *Bhavanetti* (e. g. Dh. S. 1059.1136.1230) is the leading to existence as well as that by which this leading is effected, to wit *taṇhā*. For *taṇhā* leads men to existence, and by *taṇhā* they are led to it as cows (are led) by a cord bound about their necks wherever they are wanted (Asl. p. 364). Thus *bhavanetti* is used as a synonym of *taṇhā* (see *Abhidhānapp. No. 162*), and in *Nett. A.* (fol. *ṇā*, obv., third line) *bhavanetti* (on p. 166, l. 9 fr. b.) is declared to be *bhavābhavanayanamasamattā taṇhā-rajju*. *Āhāranetti*, which is known to me only from It. p. 37 (*āhāranettippabhavaṃ*), signifies 'that which leads men to food' (nourishment), i. e. hunger, a form of *taṇhā*. In *dhammanetti* (Mil. p. 328) and *buddhanetti* (Mil. p. 71) the first part of the compound does not denote the goal of the motion expressed by *nayati*, *neti*, and *netti*, but designates the instrumentality. *Dhammanetti* (cp. also *dharmanetrī*, Mhv. II, p. 357, 5; III, p. 234, 12. 17) means leading as performed by the Law, and *buddhanetti*, accordingly, means leading by the Buddha, and not the eye of Truth and the eye of the Buddha, as

to a knowledge of the 'Good Law' (and the Supreme End of it), does not form part of the canonical books which have been handed down by the dwellers in the Mahā-Vihāra at Anurādhapura. Nowhere indeed is it mentioned in the official, or quasi-official, lists of the Piṭaka texts which are due to Buddhaghosa¹. But although, strictly speaking, it cannot be classed along with the Buddhist Holy Writings, it is nevertheless deemed of no less authority than those works which are looked upon as the genuine Word of the Buddha. In a postscript to our text² which is to be found in each of the three MSS. used for the present edition the *Netti* is said to have been preached to the Brethren by Mahākaccāyana; whereupon it was authorized by the Blessed One, and rehearsed at the First Rehearsal (*mūlasaṃgīti*). A similar statement is made in the Commentary³ and in the Sub-Commentary⁴ (*ṭikā*) to the *Netti*. Moreover, the name of Mahākaccāna occurs in the opening stanzas of our work and at the conclusion of every section of the *Paṭiniddesa*, where the doctrines uttered briefly in the *Niddesa* are set out in detail. The occurrence of the name of Kaccāyana in a work of his apparently gave a shock even to an adherent of the belief that Kaccāna was the author of the *Netti*. In a passage of the Commentary⁵ we are told that

rendered in S. B. E. XXXVI, p. 204; XXXV, p. 110. In the *Śikṣāsamuccaya* by Śāntideva (ed. by Professor Bendall), p. 88, l. 14 *saddharmanetrīm* occurs, for which the editor (in the Additional Notes) proposes to read *netraṃ*. I may here mention also the compound *bhagavannettika* (e. g. S. III, p. 66; IV, p. 221) = having the Blessed One as a leader. ¹ Sum. I, p. 17; Asl. p. 18. ² See p. 193.

³ See p. X. ⁴ The *ṭikā* (fol. 8, rev., last line) relates that, once on a time, when this great Thera was dwelling in a rose-apple grove, he enounced this exposition (*paka-raṇa*), adorned with the *hāra-naya-paṭṭhāna* (parts), to the Brethren under his superintendence. Afterwards he made it known to the Blessed One who himself approved of it, saying "Therefore, Kaccāna, keep this explanation of the Law (*dhammasaṃvaṇṇanā*) by the name of *Dhammanetti*". Thus it (the exposition) received its name. ⁵ See p. 194.

v. 3 of the Saṅgaha as well as the repeatedly occurring formula 'Therefore the venerable Mahākaccāna said' are later additions, which were inserted into our text by the rehearsers of the Holy Writings at the First Convocation. Of course, the author of the Commentary was of opinion that he could speak so without prejudice to his belief as regards the authorship of the *Netti*. Our first task therefore will be to search out the evidence which both he and the Buddhists of to-day possess to account for the high antiquity they accord to our work.

Taking our issue from the present time, we first consult the *Sāsanavaṃsadīpa* ('Lamp of the history of the Doctrine') by the Thera Vimalasāra, who completed his poem A. B. 2423 (A. D. 1880)¹. In v. 1193 of it a Commentary on the *Netti*² is ascribed to Dhammapāla, and this Dhammapāla is stated to have written seven other commentaries, viz. on Ud., It., C., Thag. and Thig., V.V. and P.V. Herewith agrees the *Sāsanavaṃsa*³, a prose work compiled by the Burmese Paññasāmi in 1861 A. D.⁴. Besides we learn from it that the *Netti* had been translated into the Burmese language by the Thera Mahāsīlavāṃsa in the fifteenth century of the Christian era and again two centuries later on by a dweller in the *Pubbārāma-Vihāra*⁵. We now turn to the *Gandhavaṃsa* ('Book-History'), a catalogue yet undated of books and authors, with scanty details about their home and activity. Thus, e. g., we read in it that Dhammapāla wrote his commentary on the *Netti*, termed a work of Mahākaccāyana⁶, at the request of the Thera Dham-

¹ Published at Colombo A. B. 2424, but not for sale.

² *Nettiyatthakathā cāpi etā atthathavaṇṇanā ācariya-Dhammapālatheren'evābhivaṇṇitā*.

³ P. T. S. 1897, p. 33. ⁴ See the dissertation by Mabel Bode, Ph. D., p. 1 (published together with the *Sās.*). ⁵ *Sās.* p. 99; 116.

⁶ G. V. p. 59. On p. 66 we are told that Kaccāyana was a native of Jambudīpa (India) and before his conversion chaplain to king Canda (Caṇḍa) Pajjota of Ujjeni in the Avanti-country. For this king, see Vin. I, p. 276 sqq.; Dh. p. A. p. 157 sqq. (Fausböll). A *ṭikā* to the *Netti* is attributed to Dhammapāla on p. 60, but this is likely to be an error,

marakkhita¹. The author of the G. V. omits mentioning his authorities, but, in our case, they manifestly were the introductory stanzas of Dhammapāla's Commentary on the Netti, which run as follows²:

- Ṭhitim ākaṅkhamānena ciraṃ saddhammanettiyā
 Dhammarakkhita³-nāmena therena abhiyācito — (5)
 Padumuttaranāthassa pādamūle pavattitaṃ
 passatā abhinihāraṃ sampattaṃ yassa matthakaṃ (6)
 'Saṃkhittaṃ vibhajantānaṃ eso aggo' ti ādinā
 ṭhapito Etad-aggasmiṃ⁴ yo mahāsāvakkuttamo (7)
 Chaḷābhiñño vasippatto pabhinnapaṭisambhido
 Mahākaccāyano thero sambuddhena pasamsito — (8)
 Tena yā bhāsita Netti Satthārā anumoditā
 sāsanaassa sadāyattā navaṅgass' atthavaṇṇanā (9)
 Tassā⁵ gambhīrañānehi ogāhetabbabhāvato
 kiñcāpi dukkarā kātuṃ atthasaṃvaṇṇanā mayā (10)
 Sahasaṃvaṇṇanaṃ yasmā dharate Satthu sāsanaṃ
 pubbācariyasihānaṃ tiṭṭhate ca vinicchayo (11)
 Tasmā taṃ upanissāya ogāhetvāna pañca pi
 nikāye Peṭakenāpi⁶ saṃsandetvā yathābalaṃ (12)
 Suvisuddhaṃ asaṃkiṇṇaṃ nipuṇatthavinicchayaṃ

due to the circumstance that an anuṭikā to the ṭikā of the Abhidhammaṭṭhakathā is mentioned there by the name of Līnatthavaṇṇanā and also an anonymous ṭikā to the Netti-aṭṭhakathā by the same name is extant (see J. P. T. S. 1896, p. 42). In a second list of the works of Dhammapāla on p. 69 (op. cit.) this ṭikā is missing, whereas a Niruttipakaraṇa-aṭṭhakathā-ṭikā appears instead of it. The occurrence of two similar titles in both lists has induced Mrs. Bode to believe that the lastnamed title was a slip for Netti (see J. P. T. S. 1896, p. 66 n. 2). But it is hardly probable that Dhammapāla has written a ṭikā or an anuṭikā to the same work to which he had written an aṭṭhakathā or a ṭikā.

¹ op. cit. p. 69. ² vv. 1—4 are identical with those given in P. V. A. p. 1 and V. V. A. p. 1. ³ Nothing else is known of him. ⁴ See A. I, p. 23; Man. (ed. Colombo 1893), p. 126 sqq. ⁵ MS. has tassa. ⁶ The Peṭakopadesa is meant here. A verse, written in the Aryāmetre, is quoted in the commentary on the Netti (fol. ki,

Mahāvihāravāsīnaṃ samayaṃ avilomayaṃ (13)

Pamādalekhaṃ¹ vajjetvā pāliṃ sammā niyojayaṃ
apadesaṃ vibhāvento karissāṃ' atthavaṇṇanaṃ. (14)

Iti atthaṃ asaṃkiṇṇaṃ Nettipakaraṇassa me
vibhajantassa sakkaccaṃ nisāmayatha sādhave ti. (15)

If then the G. V. and, as the same observation holds true also of the Sās. and other books², this whole class of works ultimately depends upon what Dhammapāla, the reputed

obv., third line from bottom), by the words:—Vuttaṃ h'etaṃ Peṭake. It runs as follows:—

Yattha ca sabbe hārā | sampatamānā nayanti suttatthaṃ
byañjanavidhīputhuttā | sā bhūmī hārasampāto ti.

Another verse (fol. cit., last line but one), which is introduced by Etthāha, is not unlikely to have been taken also from the Peṭako°. It runs:—

Idaṃ Nettipakaraṇaṃ mahāsāvaka bhāsitaṃ

Bhagavatānumoditaṃ (MS. °tā anu°) ti ca;

whereupon the question is put:—Kathaṃ etaṃ viññāyati ti, and answered by the words:—Pāḷito eva, na hi pāḷito aññaṃ pamānataṃ atthi. Yā hi catūhi mahāpadesehi aviruddhā pāḷi, sā pamānaṃ. Tathā hi agarahitāya ācariyaparamparāya Peṭakopadeso viya idaṃ Nettipakaraṇaṃ ābhaṭaṃ. A further reference to the same work occurs in the commentary on Nett. p. 126 (see Extracts p. 241).

¹ MS. has mahāda°. The ṭikā, which has pamāda°, explains this word as follows:—Aparabhāge potthakārūlhakāle pamajjitvā likhanavasena pavattaṃ pamādapāṭhaṃ vajjetvā apanetvā pāliṃ sammā niyojayanti taṃ taṃ Netti-pāliṃ tattha tattha udāharaṇabhāvena ānītasutte samma-d-eva niyojento atthasaṃvaṇṇanāya vā taṃ taṃ udāharaṇasuttasaṃkhātaṃ pāliṃ tasmīṃ tasmīṃ lakhaṇabhūte Nettigandhe samma-d-eva niyojento. ² Excepting the Sadhammasaṃgaha, a compilation made by a certain Dhammakitti who probably lived under Bhuvaneka-bāhu V and Vira-bāhu II, two kings of Ceylon at the end of the fourteenth and at the beginning of the fifteenth century. Among the works, attributed in the Sad. S. (p. 63) to Dhammapāla, a commentary on the Netti is not mentioned. Since, however, the commentaries by the same author on the Ud., It. and C. are likewise omitted, completeness did not fall into the scope of our writer. The

author of the Commentary on the *Netti*, had prompted them, the assertion of the Buddhists as to the age of the *Netti* evidently is a gratuitous one. It only follows that the *Netti* in its present shape was extant in the time of *Dhammapāla*, i. e. in the fifth century of our era¹.

But since 'Dhammapāla' is a very common name among Buddhists, ancient and modern, it may be objected that possibly different writers, all of the same name, have been confounded, one with the other, by the Buddhist writers on ecclesiastical history. In a chapter, entitled 'On the native places of the scholars' (G. V. p. 66 sq.), four scholars by the name of *Dhammapāla* are enumerated. Two of them are mentioned in a series of (ten) scholars, all natives of India². The first is the same whom I named before. In another passage of the G. V. (p. 60; 69) he is said to have written fourteen books, one of them being the Commentary on the *Netti*. His name follows that of *Buddhadatta*, who composed the *Jinālaṃkāra*³, and precedes that of *Ānanda*,

Netti itself is named in v. 35 (loc. cit. p. 63), which runs thus:—

Kaccāyanena therena racitaṃ yaṃ manoramaṃ

Nettippakaraṇaṃ nāma Sambuddhassānumatiyā.

The chronological order is totally upset from chapter VII to the end of the *Sad. S.*

¹ See Z. D. M. G. 51, 1897, p. 126 sq. ² In the J. P. T. S. 1896, p. 64 the former of these two *Dhammapālas* is erroneously denoted 'native of *Laṅkā*' (Ceylon).

³ G. V. p. 69. It is missing, however, in the list of the works of *Buddhadatta* (an Indian, cf. p. 66) given on p. 59 of the G. V. The *Sās.* (p. 29) relates, in accordance with the *Buddhaghosuppatti* (ed. J. Gray), p. 49 sqq., that *Buddhaghosa* and *Buddhadatta* had a friendly meeting on the ocean between India and Ceylon, and the latter declared the *Jin.* to have been composed by him. *Sās.* p. 33 we are told that *Buddhadatta* wrote a commentary on the B.—Professor J. Gray, in the Introduction to his edition of the *Jin.*, ascribed this poem to *Buddharakkhita*, a Ceylonese (cf. G. V. p. 67), who in the G. V. (p. 72) is said to have written a *ṭikā* (called *Jinālaṃkāra*²) to the *Jin.* It is true that a postscript, to be found also in the *Mandalay MS.* of this text, names *Buddharakkhita*, but,

to whom a *Ṭikā* to Buddhaghosa's Commentary on the *Abhidhamma*-books is ascribed¹. The second is called *Culla-Dhammapāla*. He was the senior pupil of *Ānanda* and wrote the *Saccasaṃkhepa*². A third *Dhammapāla* appears in a list of (fifty-one)³ scholars, all natives of Ceylon. He is named in this list between the author of the *Vuttodaya*, elsewhere called *Samgharakkhita*⁴, and two scholars who are left unnamed. He therefore must have lived during the twelfth century A. D. or shortly after. A fourth *Dhammapāla* occurs in a group of (twenty-three) scholars⁵ who are said to have written at *Arimaddana* (*Pukkāma*) in India⁶. To the same group belongs a scholar, *Saddhammapāla* by name. In a preceding chapter of the *G. V.* (p. 58 sqq.), with the signature 'On the book-making

since the verses where his name occurs are not altogether perspicuous, I venture to question the statement of Mr. Gray. I need not say that I am unable to accept the date accorded to *Buddharakkhita* by Mr. Gray, even if I could agree with him as regards the author of the *Jin*. The latter cannot have lived earlier than in the fifth century A. D., for his work is composed in the artificial metres of the classical poetry and full of verbal tricks.

¹ *G. V.* p. 60; 69; *Sās.* p. 33. ² *G. V.* p. 60; 70; *Sās.* p. 34. In the latter book the author of the *Sacca*° is simply called *Dhammapāla*. ³ For the method how this number can be reached, see the list arranged by Mrs. Bode in the *J. P. T. S.* 1896, p. 73 sq., but I doubt if we are entitled to combine the two lists of the *G. V.* p. 66 sq.

⁴ *G. V.* p. 61 oddly separates *Samgharakkhita* from the *Vuttodayakāra*; but cp. p. 70; also *Sās.* p. 34. As to the age of *Samgha*°, see *Pali Studies* by Major G. E. Fryer (1875), No. 1, p. 1; and, since *Samgha*° is identical with *Moggallāna*, the *Pāli* Lexicographer, see also the Preface to the *Abhidhānappadīpikā*, by W. Subhūti, p. I. ⁵ *G. V.* p. 67. In the *J. P. T. S.* 1896, p. 61 this group has been rightly separated from a former group of Indian scholars. It may be that this *Dhammapāla* is the same who, in the *Sās.* p. 33, is said to have written an *anuṭikā* to a *ṭikā*, called *Vimativinodani*, on the *Vinaya* by *Kassapa* in the *Tamul*-country, in the twelfth or thirteenth century A. D. ⁶ Not in India proper, but in Burma, cf. *Sas.* p. 25, and Mrs. Bode's *Introd.* p. 3, n. 2.

scholars', only two Dhammapālas are to be found, viz. (Mahā-)Dhammapāla and Culla-Dhammapāla. The predicate 'Little' appears to have been given to the latter to discern him from his greater namesake. But he cannot have lived later than the former, because his teacher Ānanda wrote the Mūlaṭīkā at request of Buddhmitta, at whose request also Buddhaghosa wrote the Papañca-Sūdanī¹.

To sum up our results thus far, the possibility of a *quid pro quo* must be conceded. And why should we deny *in hypothesis* that a work of one scholar might not be attributed to another of the same name? But suppose that the Buddhist historians were led by the wish to exalt one at the expense of another, why have they stated that two of four Dhammapālas lived in the time of Buddhaghosa, though they had nothing in common but the name? How is it that both are distinguished from each other, instead of growing together?—Respecting the opposite possibility, to wit that one scholar by the name of Dhammapāla has been split into two who were living about at the same time, we look in vain for a reason to justify such a procedure. Therefore, from whatever standpoint we consider the question, the identity of the author of the Commentary on the Netti with the celebrated Buddhist writer who is known to us by the name of Dhammapāla, native of Kāñcī-pura, cannot be reasonably disputed.

A serious difficulty, however, would arise, if the Netti could not have been extant in the time of Buddhaghosa, or if, from interior reasons, we must assign a later date to the Commentary on it. Now, without a complete edition of Buddhaghosa's works before us, it is impossible to say whether this great Buddhist scholar mentioned the Netti or omitted doing so. In those portions of his works which have been made accessible neither the name of the Netti² nor a direct reference to it is to be met with. But an in-

¹ G. V. p. 68 sq
Sum. I, p. 31.

² The term dhammanetti occurs in

direct reference occurs in the *Atthasālinī*¹, being Buddhaghosa's commentary on the *Dhammasaṅgaṇi*. Among the authorities quoted there² the *Peṭaka* is to be found, and if the book current under this title as an abbreviation for *Peṭakopadesa*³ was known to Buddhaghosa, the *Netti*, too, which forms its counterpart has, in all likelihood, come to his notice, and it was merely by chance that he did not expressly refer to it. But, however this may be, we are certainly not allowed to infer from *Asl. p. 4 sq.* that Buddhaghosa, when writing this passage, has not been aware of a book which pretends to be a work of Mahākaccāyana. For, in order to explain how the *Kathāvatthu*, in spite of its being a work of Tissa Moggaliputta, was held in honour like the Word of the Buddha, he naturally could make use of an incident occurring in the Holy Writings, but not of a book which derives its prerogative to be as holy as the Word of the Buddha from the very incident adduced in favour of the *K. V.*

On the other hand, nothing in the Commentary on the *Netti* speaks against *Dhammapāla*, whose authorship as regards the *Paramattha-Dīpanī* and similar works is beyond doubt. Firstly, the language, i. e. all that forms a mark and feature of the grammar and glossary of our Pāli Commentaries, has a great resemblance to other works of the same author. Yet, since tradition and custom have so great an influence on it, I do not lay much stress upon similarity in language. Secondly, and this perhaps more deserves our attention, among the verses quoted in the commentary, except those which are borrowed from the *Netti*, and also excepting such verses as are taken from

¹ p. 165. ² See Caroline A. F. Rhys Davids, *A Buddhist Manual of Psychological Ethics* (London 1900), p. XXIII sq. I may be permitted to add that by *aṭṭhakathā* at p. 33 the *Papañca-Sūdanī* is meant (cp. *J. R. A. S.* 1895, p. 759-63: commentary on the passage *Sato pajāno, Ānanda, Bodhisatto Tusitakāyā cavitvā mātu kucchiṃ okkamati ti = M. III, p. 119*). ³ See p. X n. 6.

the canonical books, one¹ at least can be traced in two of Buddhaghosa's Commentaries. This verse (and a group of similar verses which Buddhaghosa has embodied in the Introduction to a number of his commentaries) belongs, in my opinion, to a collection of *versus memoriales*, called Saṃgahā in the Nett. A.² Thirdly, two works are referred to in it by name, viz. the Peṭakopadesa³ and the Atthasālinī⁴. The words quoted from the former I have not yet been able to trace. Those quoted from the latter are in one instance identical with the words of the published text, whereas in another they give merely the quintessence of the corresponding passage in the published text. The Peṭakopadesa is ascribed by the Buddhists to the same Mahākaccāyana who, according to them, is the author of the Nettī⁵. As regards the Asl., it is, at first sight, striking to find a work referred to by a contemporary of its author. But we must remember that also the Dhṃ. A. is referred to in the V. V. A.⁶, and a ṭikā to the Vis. M.

¹ Atthānaṃ sūcanato | suvuttato savanato 'tha sūdanato
suttānā suttasabhā-gato ca Suttan ti akkhātan ti.
For this verse, see Nett. A., fol. kai, obv., l. 3; Sum. I,
p. 17 sq.; Asl. p. 19 (in the second half suttam is inserted
before Suttan ti against the metre). The words dvādasā
padāni suttam (Nett. p. 1, v. 2 a) refer to it, as we are told
by the Cy.:—Dvādasā padāni suttan ti vuttam. Yaṃ pari-
yattisāsanān ti attho. Taṃ sabban ti taṃ suttan ti vuttam
sakalam buddhavacanam. Byañjanañ ca attho cā ti byañ-
janañ c'eva tadattho ca. Yato dvādasā padāni suttan ti
vuttam, idaṃ vuttam hoti. Atthasūcanādito suttam pari-
yattidhammo, tañ ca sabbam atthato dvādasā padāni: cha
byañjanapadāni c'eva cha atthapadāni cā ti. Atha vā:
yad etaṃ sāsanavaran ti vuttam, taṃ sabbam suttam pari-
yatti sāsanassa adhippetabbā. Atthato pana dvādasā padāni
byañjanatthapadasamudāyabhāvato, yathāha: byañjanam
attho cā ti. ² In Sum. and Asl. these verses are said to
promote knowledge of the (sacred) texts. The metre of the
whole Collection seems to have been Aryā. ³ See p. X
n. 6. ⁴ See p. 215; 240. ⁵ G. V. p. 59. ⁶ p. 165, unless we
have to do with an interpolation. But we know as yet
too little about the habits which scholars of the *genre* of
Buddhaghosa and Dhammapāla were addicted to for being

is likewise connected with the name of Dhammapāla in the G. V.

Thus, the Commentary on the Nettī tends to confirm the opinion current among the Buddhists that Dhammapāla composed it. Moreover, Dhammapāla is our first and, before Dhammakitti in the fifteenth century¹, our only witness for the Nettī. By him the opinion has been borne out that the Nettī was preached by that Thera whom the Buddha declared as a "model to those who are qualified for setting out in detail sentences proclaimed concisely before".

In ascribing the Nettī or, strictly speaking, the Paṭiniddesa-portions of it to one single author, the Buddhists are undoubtedly right. None but one could have planned a work of such a harmonious unity as the Nettī proves to be when closely examined, notwithstanding much seeming incoherency, which is mostly due to the strange mixture of exegesis and analysis in it. Its author possessed a great familiarity with the Holy Writings, and he best continued the line of those who attempted to promote the Doctrine by getting down into terms and notions. Yet, in ascribing the Nettī to a disciple of the Buddha, they are assuredly wrong². The Paṭiniddesavāra, i. e. the main substance of our work, with its numerous quotations from the Piṭaka

permitted to stamp a passage like V. V. A. p. 165 an interpolation. Also in Nett. A. (fol. ḍu, obv., second line) the Dhp. A. (p. 77, Fausb.) is referred to and in such a way as makes it impossible to think of an interpolation. The explanation of words which occur in passages taken from the Dhp., e. g. vv. 131; 132; 240; 325, is in Nett. A. identical with Dhp. A., only the readings are sometimes better than those in the Extracts by Professor Fausböll, and deserve special attention for a future complete edition of the Dhp. A. It is beyond doubt for me that the author of the Nett. A. has had before him the Dhp. A. of his predecessor.

¹ See p. XI n. 2. ² A partisan of them is Mr. James d'Alwis (Introd. to Kaccāyana's Grammar, Colombo 1863, p. XXVII), who likewise identified the author of the Nettī

texts, is at variance with this assertion. Our second task will therefore be to show how a fiction like this was apt to grow up with respect to the author of the *Netti*.

In a *Sutta* of the *Āṅguttara*¹ we are told that, once upon a time, Mahākaccāyana was asked by the Brethren to develop before them the meaning of two couples of notions, viz. adhamma and anatta, dhamma and attha. He propounded the meaning, and the Teacher to whom the definitions of his disciple were repeated by the Brethren admonished them to keep in mind the exposition given to them by Mahākaccāyana. Owing to the circumstance that the Buddha had approved of him, the word of the great disciple was respected in no less degree than the word of the Teacher. Another time, a stanza quoted from S. I, p. 126 was interpreted by Mahākaccāna and proved to be conformable to the doctrine of the ten *Kasiṇas*². Here he excelled in the exegesis of Scriptural texts, as he did before in the analytical method. More explicitly we are, both in the *Asl.* (p. 4 sq.) and in the *Man.*³, referred to the *Madhupiṇḍikasutta* (M. I, p. 108 sqq.) as the *Sutta* which has given rise to the belief that the Word of Mahākaccāyana was as holy as the Word of the Buddha. 'Ever since the Teacher had approved of him, the entire

with the disciple of the Buddha 'the distinguished member of the Buddhist Church', alluding to A. I, p. 23. He thinks it to be 'very clear' 'that Kaccāyana, the author of the *Sandhikappa* [the same person as the author of the *Netti*] was one of the eighty eminent disciples of Gotama'. 'As such' he says 'he must have flourished in the latter-half of the sixth century B. C.' (l. c. p. XXX).

¹ A. V, p. 255 sqq. The same story occurs also p. 224 sqq., where Ānanda is substituted for Mahākaccāna. It originally applied to the latter alone, of whom it is said *saṃkhittena bhāsitaṣṣa vitthārena atthaṃ vibhajantānaṃ* (A. I, p. 23).

² A. V, p. 46 sqq. ³ Cf. p. 129 (ed. Colombo):—*Atha Satthā aparabhāge Jetavane viharanto Madhupiṇḍikasuttantaṃ Kaccānapeyyālaṃ* (probably S. III, p. 9 sqq.) *Pārāyanasuttantaṃ* (?) *ti ime tayo suttante aṭṭhuppattim katvā theramaṃ saṃkhittena bhāsitaṣṣa vitthārena atthaṃ vibhajantānaṃ aggaṭṭhāne ṭhapesī ti.*

Suttanta became the Word of the Buddha', says the Asl., and infers, by way of analogy, from this Suttanta to the K. V.¹ After this procedure it is easy to understand how it came about that the Netti was raised to the rank of a sacred text. For, whosoever its author may be, he accomplished his task with great skill, reviving, as it were, the splendid gifts of Mahākaccāyana, master in the art of logical distinctions and exegetical interpretations.

In the present state of our limited knowledge of the ancient Pāli literature before the rise of Buddhaghosa, we can only say that, previously to the lifetime of Dhammapāla, Mahākaccāna was identified with the author of the Netti in the Saṃgahavāra (v. 3), being part I of our work². But how long it was before Dhammapāla, we do not know. This scholar was himself fully convinced of the fact of having before him a canonical book in that wider sense of this term which we now know, and he intended interpreting it 'by uniting the most pure Doctrine of the dwellers in the Great Vihāra with the Peṭaka'³. Unfortunately the latter (= Peṭakopadesa) has not yet appeared in print. In Ceylonese tradition it is ascribed to the author of the Netti, and in the Mandalay MS. of the Peṭ. every section bears a signature expressing the authorship of Mahākaccāyana, who is called here jambuvanavāsin, i. e. dwelling in a rose-apple grove⁴. The Peṭ. seems to presuppose the Netti⁵, but, acquaintance with its doctrines on the part of the

¹ See p. XV. ² The commentary has the following divisions (fol. kā, rev., fourth line from bottom):—Sā panāyam Nettipakaranāparicchedato tippabhedā hāra-naya-paṭṭhānānaṃ vasena. Paṭhamāṃ hi hāravīcāro, tato nayavīcāro, pacchā paṭṭhānavīcāro ti. Pālivavatthānato pana saṃgahavāra-vibhāgavārasena duvidhā. Sabbā pi hi Netti saṃgahavāro vibhāgavāro ti vāradvayam eva hoti. Tattha saṃgahavāro ādito pañcagāthāhi paricchinnō . . . Vibhāgavāro pana uddesa-niddesa-paṭiniddesavasena tividho. ³ loc. cit. ⁴ See p. VIII n. 4. ⁵ I regret, for want of an edition of the Peṭ., not to be able to refer to the passages needed for the evidence. The Mandalay MS. of the Peṭ., after the usual doxology, adds Namō sammāsam-

Peṭ. taken for granted, it would not help us much, because both works are still floating dateless on the ocean of Indian literature¹. Therefore, in order to limit more the date of the Netti between the fifth century A. D. and the third century B. C., i. e. between the age of Buddhaghosa and the age of the later canonical Pāli books, the only expedient we have is to proceed to consult the contents of our work.

Dhammapāla has called the Netti a commentary (atthavaṇṇanā) to the 'Doctrine consisting of nine Aṅgas', i. e. to the Holy Writings. On the Scriptural basis, in fact, the various parts of the Paṭiniddesa rise. They explain the Piṭakas as a whole, though the quotations are not made from all the twenty-nine books of them. At every turn the author of the Netti draws on them in illustration and corroboration of his doctrines, but, a scheme being throughout ready in advance, the power of demonstrating comes only from the artificial interpretation carried into them. There is no passage that might not be turned to fit at last into the meaning aimed at by the author. The Netti may be styled a commentary, also because it consists of two or twice two *strata*², where both times a commentary or an

buddhānaṃ paramatthadassinaṃ silādiguṇaparamippattānaṃ. It embraces eight sections, the titles of which are ariyasaccapakāsanā, sāsanapaṭṭhāna, suttādhiṭṭhāna, suttavīcāro, hāravibhaṅga, suttatthasamuccaya, hārasampāta, and suttavibhaṅga(?).

¹ A firm point indeed would be given, if it be possible to recognize our Peṭaka (Peṭaka = Peṭakopadesa, as warranted by Dhammapāla) in the Peṭakī, to wit 'the person who knows the Peṭaka' of the Bharhut-Inscriptions (see Z. D. M. G. 40, 1886, p. 74) in the second or the beginning of the first century B. C. Peṭakī means either 'knowing the Piṭaka' or 'knowing the Piṭakas' or 'knowing the Peṭaka', though the juxtaposition of peṭakin with dhammakathika, suttantika, suttantakinī, and pañcane-kayika seems to be in favour of a more general meaning. In order to admit the meaning 'knowing the Peṭaka', we want such facts as would warrant this meaning against every other interpretation. ² Another question is, whether they were composed by the same author who

exegetical part in prose is preceded by verses. The Uddesavāra gives the explanation of the Saṃgahavāra, and the Paṭiniddesavāra of the Niddesavāra, and particularly the twenty-six stanzas of the Niddesa^o serve as a basis for a

made the Paṭiniddesa, or borrowed from a collection of verses already extant when a scholar, versed in the art of vibhaṅga or distinction, wrote the four parts now combined in the Paṭiniddesa, i. e. the Hāravibhaṅga, Hārasampāta, Nayasamuṭṭhāna, and the Sāsanapaṭṭhāna. I venture to think that the second alternative is not unworthy of earnest consideration. Taking vv. 1—26 of the Niddesa as a whole, the origin of which cannot be sought for outside the borders of scholastic learning, all the rest would be a contribution offered to his fellow-students by one whose talents arrived at a higher standard than theirs. As regards vv. 1—2; 4—5 of the Saṃgaha, they are likely to have been united originally with the verses of the Niddesa, having the metre in common with them. The Uddesa has relation only to v. 3 of the Saṃgaha, and this verse recurs in the Peṭ. (fol. cu, rev., last line but one) as an uddānagāthā. Its second half runs:—

atthārasa mūlapadā Kaccāyanagottaniddiṭṭhā.

The various reading is, methinks, of no importance in comparison of the fact that Kaccāyana is said to have explained the sixteen hāras (on the meaning of this term see p. 195), the five nayas (ways of conduct), and the eighteen mūlapadas (principal causes). I am of opinion that this verse, to which the verses of the Niddesa afford the explanation or specification, took rise along with the verses surrounding it, and bore out the belief concerning the authorship of the Paṭiniddesa ascribed to Mahākaccāyana. The unknown scholar who made this Vibhaṅga, while he was going on in the traces still preserved in the Piṭaka books (e. g. S. II, p. 2; 42sq.; 44), believed himself to be analyzing the contents of verses hallowed by the memory of Mahākaccāyana, and he regarded the words of this chief disciple of the Buddha as an authority, high enough to appeal to it by the words: 'Thus spoke Mahākaccāna' or simply 'Thus he spoke'. If then a posterior generation transferred the same great name to him, attributing not only the verses, but also the prose to Mahākaccāyana, it was led, it seems, by the wish to bring both parts into an inseparable union.

disquisition and exegesis more or less free in treatment, called Paṭiniddesa. The terms uddesa and niddesa are sufficiently known from other Pāli books. The former means in our case 'sketch' or 'first plan', and the latter 'specification', the term paṭiniddesa (not in Childers) means 'coming back upon a subject', or 'setting out (the details of a specification) by way of retrospective¹ disquisition'.

For our knowledge of Buddhist terminology the Niddesa furnishes some remarkable specimens, and the Paṭiniddesa employs words many of which re-occur in the Dh. S. and other texts of the Abhidhamma, while others are not to be found in the canonical books as yet published for the P. T. S. As hitherto only one work earlier than the age of Buddhaghosa has come to our notice, I mean the Milinda-Pañha, it will be interesting to ascertain such words as occur in the Netti along with the Mil.², although neither the Mil. can be traced in the Netti, nor the Netti in the Mil.³

In our search after evidence as to when the Netti was composed or assumed the shape in which we possess it, we were greatly pleased to find the Aryā-metre⁴ in the Niddesa, and hoped that it would furnish at least an approximate date for it. The younger form of this metre⁵ which is met with there is not used earlier than the beginning of the Christian era by the Jaina writers, as my friend Professor E. Leumann had the kindness to inform

¹ That is to say, always referring to the preceding niddesa. ² See Appendix II. ³ I was able to detect only two passages which are identical in both works, viz. apilāpanalakkhaṇā sati (Nett. p. 28; Mil. p. 37), and savi-takko-savivicāro samādhī ... avitakko-avicāro samādhī (Nett. p. 126; Mil. p. 337); but, as to the latter, we learn from Asl. p. 179 that it is taken from a Piṭaka text.

⁴ I write Aryā, not Āryā, in accordance with the Pāli form of this term traceable in the Vuttodaya, and I always use grammatical terms and the like, when applied to Pāli books, in their Pāli form. ⁵ See H. Jacobi, Z. D. M. G. 38, 1884, p. 595 sqq.

me. Accordingly, wherever the same metre occurs, e. g. in Buddhist books, it seems to point to a date posterior to the time when the canonical texts came into being. Unfortunately, however, the basis on which this reasoning rests is far from solid, because a specimen of the younger Aryā is to be found in the Creed common to the Buddhists of all countries¹. This formula is already referred to in the Bhabra Edict of king Asoka, as has been demonstrated by Professor Rhys Davids² and Professor Oldenberg³. There are several other verses, embedded in canonical texts, which are likewise written in the Aryā⁴. These are, it is true, of a later date than the aforesaid stanza, but they, too, are likely to have existed before our era⁵. Hence the Aryā of the Niddesavāra (and of the two preceding parts) does not touch the question about the age of the Netti. The very fact that it occurs in a canonical text speaks against it as a criterion of a later date.

¹ i. e. the well-known formula which occurs already in the Mahāvagga, I, 23, 5 (Vin. I, p. 40 sq.):—

Ye dhamma-hetupabhavā | tesam hetum Tathāgato āha
tesañ ca yo nirodho | evaṃvādi mahāsamaṇo ti.

(dhammā instead of dhammā and hetupa° instead of hetuppa° to suit the metre, see H. Jacobi, op. cit. p. 602).

² cp. J. P. T. S. 1896, p. 97 sq. ³ See Z. D. M. G. 52, 1898, p. 636 sq. ⁴ I am indebted to Professor Leumann for having called my attention to these verses,

which are in part corrupted, in part distorted in the published texts where they occur, namely in Thig. from v. 400 to the end, excepting vv. 488—92, and in Jāt. VI, p. 132 sqq. (but not all verses). ⁵ Supposing the texts of the Pāli canon to have been remodelled again and again, before they assumed their final shape, I venture to advance the hypothesis that later on, when the Aryā was employed with a special predilection for *versus memoriales* of every kind (see p. XVI n. 1), the ancient formula of the Buddhist Creed came to be turned into the Aryā, being before extant only in prose. But this hypothesis would not prove right as regards the verses in the Aryā to be found in Thig. and Jāt., unless we assume that these stories were versified as late as when the Aryā had grown in favour everywhere in India.

We come to another point. The synonyms of nibbāna in the chapter entitled 'Vevacana-hāra' (p. 55) differ from the list made by Moggallāna in the Abhidhānappadīpikā, at the end of the twelfth century A.D. The latter comprises forty-six terms, the Netti fifty, and, besides, arrangement and metre are unlike in both. About half of the list in the Netti occurs in an Uddāna, forming part of the Samyutta (S. IV, p. 373)¹, and so it is to be expected that the remainder also will be traced.

Last not least, a number of allusions which occur in the Netti are to be examined.

(1) It alludes to certain opponents, ironically called 'the venerable ones' (p. 52). These are said to decry the 'Noble Eightfold Path' and to sympathize with the upholders of false doctrines². Our author must have had a special reason for making this digression. Apparently, it was suggested to him by the words saying that one who holds true doctrines has abandoned false ones. Obviously, these opponents were members of the Buddhist Church, otherwise the author of the Netti would have stamped them with 'ito bahiddhā'. At another passage of his work (p. 110), he had stamped with this mark those outside the Church. These people, he says, do not value the happiness of a calm mind, and like more to obtain happiness (sukha) by trouble (dukkha), their maxim being:— 'Whosoever indulges in sensual pleasures, causes the world to grow and so produces much merit.' Similar maxims have been held by all those who, in order to raise the standard of worldly life, were ready to extol the merits of one who is begetting children. I know of no passage in Brahmanic literature which fully coincides with that

¹ S. IV, p. 368 sqq. indeed is written for the purposes of a Nighaṇḍu, and an earlier instance than this is hardly to be found. The author of the Netti was well acquainted with the Nighaṇḍu, nevertheless I decline to accept Mr. James d'Alwis' opinion (Introd. to Kaccāyana's Grammar, p. 105): 'It (the Nettipakarāṇa) combines a commentary with a Dictionary'. ² ? K. V. p. 599 sqq.

in question. Only in a sentence from the Mahābhārata (Udyoga P. 37, 50) we have a remote parallel to it, for we read there:—

Yo dharmam arthaṃ kāmañ ca yathākālam niṣevate
dharmārthakāmasamyogaṃ so 'mutreha ca vindati.

However interesting these polemics are, we cannot use them as an argument for the date of the Netti. Perhaps further search into the vast bulk of Indian literature will shed some additional light on at least the last quotation, which taken by itself is not lacking in clearness.

For want of more important details I make a point of referring also to minute ones.

(2) If we compare the Aṭṭhāna-Vagga (A. I, p. 26sq.), i. e. the chapter on things that will never happen and on such things as will do so, with the parallel passages in the Netti (p. 92sq.), we shall easily observe a great number of divergencies between one and the other exposition. For our purpose the enlargement of the original list by some new categories has a special interest, because we discover in the neighbourhood of the person who causes divisions among the Brethren 'the wicked-minded one that breaks open Topes'. Also in the Mahāvastu (I, p. 101) we find a speech addressed by the Thera Kātyāyana to Kāśyapa, where the actions not performed by the Bodhisattvas and those performed by them are pointed out in verses one of which (v. 4) runs as follows:—

Samghaṃ ca te na bhindanti na ca te stūpabhedakā
na te Tathāgate cittaṃ dūṣayanti kathaṃ cana.

When the canonical Pāli texts were compiled, schisms had already divided the Samgha, but no profanations of Topes had been committed at that time. Afterwards, when the Nett. and Mhv. were composed or brought into their present shape, profanations of the aforesaid kind seem to have occurred frequently. From the juxtaposition of the thūpabhedaka with the samghabhedaka, however, we may conclude that not wars and persecutions, but acts of violence, prompted, it seems, by the longing for relics, stood before the eyes

of the Buddhist writers. Just as the decrees of Christian Councils against robbers of relics clearly prove that at their issue such deeds were not rare, so also the wish to stigmatise those who break open Topes betrays the frequency of these profanations.

Now, the first instance of 'opening' Topes is mentioned by the Chinese pilgrims Fâ-Hien¹ and Hien-Tsiang² of king Aśoka. The king's motive was not bad; he was desirous only to distribute relics of the Tathāgata. According to Hien-Tsiang, another Indian ruler, Mahirakula, king of Kashmīr, who lived some centuries before him³, broke open, or more rightly 'overthrew the Stūpas'⁴, exclusively led by fiendish cruelty. I need not say that it is impossible to find an allusion to the second account in the Mahāvastu and in the Netti. Before the incident happened to which it refers, both works had long been in existence. Nor do the passages quoted, any more than texts of later origin, contain an allusion to king Aśoka. The Buddhists did not refrain from giving judgments upon this king, but they gave them openly and frankly, whereas they avoided allusions, which always look ungentle and put out of humour. In my opinion, the statement, as regards opening Topes, supplies a valuable document proving that there were many who had no scruples about the means how to acquire relics. But if we are asked about what we have got for the date of the Netti, we answer that, since no other work, earlier than the Mahāvastu and the Netti⁵, is known in which those are disapproved of who break open Topes, and since the date of the Mahāvastu can be fixed by its

¹ J. Legge, A Record of Buddhist Kingdoms, p. 69sqq.

² S. Beal, Buddhist Records, II, p. 160. ³ loc. cit. I, p. 167 (On the date of Mahirakula, cp. also p. 119 n.). Rhys Davids places the invasion of Gandhāra by this king in about 300 A. D. (see J. P. T. S. 1896, p. 87). ⁴ loc. cit., p. 171. ⁵ In the shorter Sanskrit Dictionary by Böhtlingk stūpabhedaka is quoted from the Kāraṇḍavyūha (94, 23), a Mahāyāna-Sūtra. — In the K. V. p. 472 some sorts of irreverent behaviour against Topes of the Buddha are mentioned.

relation to other Sanskrit texts, chiefly to the Lalitavistara, we are not wholly deprived of all means to date the Netti. Therefore, unless future research prove me wrong, an approximate date for the Netti will be the time about or shortly after the beginning of our era¹. I do not go so far as to maintain that the sentence in the Netti, as regards breaking open Topes, has been modelled after the Mahāvastu. On the contrary, I believe that the identical statement in both works is the reflection of what then was the *sententia communis* among Buddhists². A link once having been found out, it is interesting to observe that there is withal a literal agreement between the two works respecting a stanza which in the Pāli books has been traced as yet only in a slightly different form³. But let us never forget that the Netti and the Mahāvastu are independent of each other, so that coincidences such as those referred to and even more⁴ may be regarded as a mere hazard.

¹ As my space is limited, I cannot dwell upon the subject with due length. But suppose that the compilers of the Mhv. were acquainted with the Lal., as they are likely to be, we have a *terminus ante quem non* for it, because the date of the Lal. can be ascertained with pretty certainty, being as old as the second or the first century B. C. The Mhv. itself is prior to the Buddhacarita of Aśvaghōṣa as well as to the Saddharma-Puṇḍarīka, the latter book having been translated into the Chinese for the first time under the Western Tsin dynasty A. D. 265—316 (cf. A Catalogue, by Bunyiu Nanjo, No. 136). ² As regards the Netti, we have an evidence of its author's zeal for the worship of the Topes on p. 140 sqq. ³ See p. 12, where, however, Sum. I, p. 52 is omitted. Instead of ratto the readings are kuddho and luddho. ⁴ A further parallel is, I suppose, given in the expression buddhānussatiyaṃ vuttaṃ (at p. 54) where buddhā° looks like the name of a dhammapariyāya, as it is actually called in Mhv. I, p. 163, 11, dhamma° being, of course, what Aśoka probably has meant by dhammapariyāyāni in the Babhra Edict, and Senart fitly has rendered 'morceaux religieux'. I am not unaware of the existence of the six anussatiṭṭhānas in the canonical Pāli books (cf. A. III, p. 284) as well as in the Lal. (p. 34 sq.); but, in order to say that something 'is told

Moreover, it has not yet been made evident whether the *Netti* is anterior to the *Mahāvastu* or posterior to it.

To answer this question, an eastern scholar probably would remind us of the statement made by *Dhammapāla*, who says that he had restored a pure text 'by rejecting such readings as had crept into it by careless writing' (*pamādalekham vajjetvā*).

This statement, however, harmonizes with the belief that the *Netti* was composed by *Mahākaccāna*, only if, at the same time, we assume that *Dhammapāla* lent a meaning to the tradition which it never pretended to have; in other words, that the *Piṭakas* and *Aṭṭhakathās* as well as the post-canonical books were reduced to writing in the reign of *Vaṭṭagāmini* in the last century B. C.¹ But *Dhammapāla* nowhere says that the *Netti* was written down in a book² at such an early date, nor does he maintain to have made use of 'the ancient commentary' (*porāṇaṭṭhakathā*) for the *Nett. A.*, while this is expressly stated by him in the Introduction to the *Cy.* on the *V. V.* and *P. V.* He tells us that the *Netti* was handed down by a series of teachers, but he omits saying that it was done so orally (*mukhapāthena*) or by letter, or (for we are open to choose) both orally and by letter. For my part, I hold the last,

in the *buddhānussati*' (and likewise in the *dhammā*°, *samghā*°, *sīlā*°, *cāgā*°, thus only five), the author of the *Netti* appears to have been familiar with the idea of short texts or formulae, known by the name of *buddhānussati* (*skr. buddhānusmṛti*) etc. — Moreover, in *Mhv.* I, p. 34, 4. 5; II, p. 419, 4. 5, the terms *punyabhāgiyā*, *phalabhāgiyā*, and *vāsanābhāgiyā* correspond to those in the *Netti* (*passim*), but the group in which they appear there is enlarged by several others.

¹ *Dip.* XX, 19 sqq. ² If, nevertheless, the *Ṭikā* has meant this by *potthakārūḥhakāle*, we are justified in withholding our assent to an opinion not borne out by the statement of *Dhammapāla*, although involved in his belief of the origin of the *Netti* in the age of the Buddha, and contradicted by the *Dip.*, which expressly says:—*piṭakattayapālīṇ ca tassā aṭṭhakatham pi ca (potthakesu likhāpayum)*.

because the words about the careless writing, as I interpret them, have reference to the text of the *Netti* and not to the canonical books which Dhammapāla intends to adduce. He says¹:—

I will make a commentary. Rejecting the carelessly *written* text, I shall completely fix the *sacred* text (of the *Netti*) for promoting instruction. As the Doctrine of the Teacher along with its interpretation will last and the investigation of the lions of former scholars cannot faint, I have plunged into the five *Nikāyas* and united with the *Peṭaka*, as far as possible, the most pure doctrine of the dwellers in the Great *Vihāra* (which is) unmixed with and unstirred by (sectarian views, which is) full of subtle investigations.

The commentary on the *Netti* by Dhammapāla is in no way, I repeat it, a reconstruction. It has not been preceded by any other commentary on the same work either in Sinhalese or in Pāli. Thus, if examined closely, the statement made by Dhammapāla, and in spite of apparent inconsistencies inherent to it, points to the beginning of our era or thereabouts as the presumable date for the *Netti*.

Another method to find an answer to the aforesaid question, and a more convenient one, at least to our western needs, is to gather within the compass of our work such indications as are apt to bring the date of it into more narrow limits. One indication is given in the ideas clustered about the terms *sa-upādisesā-nibbānadhātu* and *anupādisesā-nibbāna*², which Professor Oldenberg dealt with nearly twenty years ago². The later development of these ideas is represented by the *It.* (p. 38 sq.; cf. p. 121). Here the former of the two terms designates that state of perfect holiness where the *khandhas* still endure, the latter denotes the total extinction of existence when no *khandhas* remain. Such, however, was

¹ As to the text, see p. X sq. ² See Buddha (1881), p. 432 sqq.

not the primary notion as laid down in these terms; but, since at present we have not to do with their development, but solely with the ultimate notion they have reached in the Piṭakas, we dismiss the discussion about this subject. The notion as coined in the It. was since then never given up, notwithstanding many passages in other Piṭaka books which are in favour of the earlier notion. On the other hand, as one of the principal exigencies of a text-book is to simplify, it will not be surprising to find simplifying tendencies in the Netti, though it be called and really *is* a pakaraṇa, i. e. a treatise. Thus, the definition of sa-upādisesā-nibbānadhātu and anupādisesā-nibbāna° on p. 38 of our work¹ is more simple and precise than the definition or rather description of both states in the It. Besides, as a thorough acquaintance of the Netti with the ethico-psychological notions of the later canonical books, especially with the Dh. S. and most probably also with the K. V. can be taken for granted², the earliest date for it would be the last third of the third or the first third of the second century B. C. But from another indication in the Netti we shall see that this date can hardly be maintained.

(3) Through the Buddhist literature without distinction of language and age there is scattered an aggregate of technical terms in number of seven, viz. the four Earnest Meditations, the fourfold Great Struggle, the four Roads to Saintship, the five Organs of the moral sense, the five

¹ The definition on p. 38 is not contradicted by the statement on p. 92 that a sāvaka who is sa-upādisesa never can reach the anupādisesā-nibbānadhātu, for here is only said that one must be sa-upādesesa before becoming gifted with the anupādisesā-nibbānadhātu, and this is quite consonant with the later doctrine on the sa-upādisesā and anupādisesā-nibbānadhātu. Similar statements occur, e. g. A. III, p. 441 (No. XCVIII). — Nett. p. 109 by anupādiseso puggalo is meant the man who has left behind himself every sort of distress and realized that state where there is no distress at all, i. e. nibbāna in its fulness or the anupādisesā-nibbānadhātu. ² See Appendix II.

moral Powers, the seven forms of Wisdom, and the Noble Eightfold Path. In the Piṭakas, and in books of as late a date as the Milinda¹, they are enumerated, but neither the sum total is added nor a collective name of them². For brevity, I only refer to M. P. S. III, 65 (cf. S. B. E. vol. XI, p. 62 n. 2) and to Mil. p. 37; 330; 335; 358. For the first time they appear under the designation of bodhipakṣadharmā in the Lalitavistara (p. 8; 218)³, but even here no sum total is given, and in the latter of the two passages ariyasatya is inserted between smṛtyupasthāna etc. and the collective term [sarva]bodhipakṣadharma. To account for this insertion, either we have to assume an interpolation or to suppose that the number of the bodhipakṣadharmanas was not circumscribed at the time when the Lal. came to being and so could be increased to one's liking. Although it may be perplexing to see bodhipakṣadharma first applied to an aggregate of seven terms and then to the same aggregate one added, nevertheless, and chiefly for want of an express statement respecting the number, I am disposed to impute an incongruity like this to the work in question. In the Saddharma-Puṇḍarīka⁴ for the first time we meet with the term saptatīṃśa bodhipakṣikā dharmā, and with its Pāli equivalent in the commentaries of Buddhaghosa⁵. This term since then has

¹ They are not mentioned at all in the Mhv. ² In the Suttavibhaṅga (cf. Vin. III, p. 93; IV, p. 26) maggabhāvanā is said to embrace the above named categories. ³ Moreover, they form part of the 108 Dharmālokamukhas (Lal. p. 38sq.). Here the four last classes are detailed, and the two former are identical except in name. ⁴ See S. B. E. XXI, p. 420, n. 1. ⁵ E. g. Dhp. A. p. 180; 201; 209 (on p. 273 sattatīṃsa is missing). Also Dhammapāla when commenting upon Scriptural texts uses this term, e. g. Nett. A. (fol. dhā, obv., second line):—Saddahāno ti (cf. S. I, p. 214, quoted in the Netti, p. 146) yena pubba-bhāge kāyasucaritādibhedena aparabhāge sattatīṃsabodhipakkhiyabhedena dhammena arahanto buddha-paccakabuddha-buddhasāvaka nibbānaṃ pattā. Cf. also the passages on p. 197; 261. In the Peṭ., a work of a later date

got into use in Buddhist schools. The *Netti*, however, refers to forty-three (*tecattālisa*) *bodhipakkhiyā dhammā* (p. 112), i. e., according to *Dhammapāla*, to the usual thirty-seven *plus* the six *Saññās* (the thought of impermanence, of suffering, of non-existence of a Self, of abandonment, of indifference, and of complete cessation). We have for this a twofold explanation. Either the author of the *Netti* took no notice of the current term intentionally, or he believed himself free to add a further category to the usual number of seven. The latter supposition seems to be more in harmony with what we have learned from the *Lal.* as well as with the fact that, as soon as terms are settled, diversity in using them at once ceases. Hence I conclude that the *Netti* was composed at a time when ‘*bodhipakkhiyā dhammā*’ was already in use¹ as a term for certain categories relating to the highest Wisdom, but when the number of these categories was still unsettled, that is to say, it came to being about the beginning of our era or shortly later.

The name of the author of the *Netti*² became forgotten in the course of time, and a fictitious name has intruded, or his true name was *Kaccāyana* and this was afterwards changed into *Mahākaccāyana*, the name of one of the chief disciples of the Buddha. He is, however, altogether different from the grammarian *Kaccāyana*³,

than the *Nett.*, the term occurs on fol. *ṭa*, obv., fourth line fr. b., and fol. *ṭaṃ*, obv., third line.

¹ An incontestible evidence of their having been known to the author of the *Netti* is given on p. 31, where seven categories are enumerated and summed up by *bodhaṅgamā dhammā bodhipakkhiyā*. ² In the *Sās.* p. 33 (cf. also p. 99, 116) the author of the *Netti* is left unnamed.

³ See Note on the Pāli Grammarian *Kacchāyana*, by G. E. Fryer, with some remarks by R. Hoernle (Calcutta 1882). Fryer comes to the conclusion ‘that *Kacchāyana* (whom he identifies with the Ceylonese *Sāriputta* against the traditional ascription of the grammar in question to an Indian *Kacchāyana*) lived in or about the twelfth century of the Christian era.’ Without entering into the

who likewise was regarded as identical with Mahākaccāyana¹.

The tradition of the North has preserved the name of a Kātyāyana or Kātyāyanīputra, author of the Jñānaprasthāna, one of the seven Abhidharma-books mentioned by Vasubandhu in his Abhidharma-kośa². Hien-Tsiang, too,

discussion, I only say that I reject the hypothesis of a mistake, on part of the Ceylonese with respect to Sāriputta, built up by Fryer; and, in my opinion, also Hoernle was mistaken, when he believed that a certain Kātyāyana, mentioned by Hien-Tsiang (see p. XXXIV n. 1), might have been the Grammarian.

¹ See d'Alwis, *Introd.* p. XXX (cited above p. XVII n. 2); p. LXXII, where he writes:—I incline to the opinion that this Pali Grammar [the Sandhikappa] was written by Mahā Kaccāyana in the latter half of the sixth century B. C. — d'Alwis refers (p. XXII) to a Tikā to the *Āṅuttaranikāyatthakathā*. The passage quoted therefrom runs:—Mahākaccāyanatthero pubbapatthanāvāsena Kaccāyanapakaraṇaṃ (the grammar?), Mahāniruttipakaraṇaṃ Nettipakakaraṇañ cā ti pakaraṇattayaṃ saṃghamajjhe pakāsesi. But in the *Man.*, when there is related how Mahākaccāyana in a former birth, while he was making a firm resolve, aspired to the same distinction as he had seen the Teacher confer upon a certain Bhikkhu, no mention is made of vyākaraṇa and nirutti; nor did the Master promise him anything of the sort, but only he addressed him, saying:—‘Afterwards, at the end of a hundred thousand of aeons, the Buddha, Gotama by name, will be born; in his Doctrine you will become the chief of those who explain in detail the meaning of what is concisely expressed’.—I must, however, not omit to note that the words at the beginning of our chapter, viz. aññe kira Tathāgatassa saṃkhepavacanāṃ atthavasena vā pūretuṃ sakkonti vyaññānavasena vā, ayaṃ pana thero ubhayavasenāpi sakkoti, tasmā aggo ti vutto, may possibly have supported the opinion that Mahākaccāyana, at the same time, was a very good exponent of the Doctrine and an excellent grammarian. In the *G. V.* p. 59, beside the works attributed to Mahākaccāyana by the aforesaid Tikā, three more works are mentioned, i. e. Cullanirutti, Peṭakopadesa, and Vaṇṇanīti, whereas in the *Sās.* (p. 75, 77, 110, 111) the Grammar alone is mentioned. ² See E. Burnouf, *Introduction*, p. 447.

refers to the Jñānaprasthāna or Abhidharmajñānaprasthānaśāstra by Kātyāyana, and says that it was composed three hundred years after the Nirvāṇa¹, viz. about the beginning of our era, if we adopt 400 years before Kaniska as the date of the Nirvāṇa. Two Chinese translations of the same work exist, as will be seen from Bunyu Nanjio's Catalogue *sub* Nos. 1273 and 1275. Already thirty-seven years ago, d'Alwis rejected the opinion that the reputed author of the Abhidharma-book may be identified with the grammarian Kaccāyana² whom he believed to have lived in the sixth century B. C. Nor have we better evidence to identify the author of the Netti with the author of the Jñānaprasthāna. For the author of the Netti belonged to the Theravāda school, to which the Ceylonese almost exclusively adhered as well as many Buddhists in Southern India. The author of the Jñānaprasthāna, on the contrary, adhered to the Sabbatthi-(Sarvāsti-)vāda school, one of the two branches into which the Mahimsāsakā were divided. In other words, the former was an orthodox, but the latter a schismatic (bhinnaka), to use the distinctions of the K. V. A. p. 2 sq.

It remains for me to add a few words about the materials upon which the present edition is based. These are the following MSS.:—

B.: palm-leaf MS. of the India Office, in Burmese characters (see Catalogue of the Mandalay MSS. in the India Office Library, by Professor V. Fausböll: J. P. T. S. 1896, p. 41);

B₁: palm-leaf MS. of the India Office (Phayre Collection), likewise written in Burmese characters (see Catalogue of the Pāli Manuscripts in the I. O. L., by H. Oldenberg: J. P. T. S. 1882, p. 61);

On the relation of the Jñānaprasthāna to the Pāli Abhidhamma-book Paṭṭhāna (four vols. in the King of Siam's Edition) we have, of course, no information.

¹ Cf. Beal, *op. cit.* I, p. 175. ² See *Introd.* p. XXXII.

S.: paper MS. (bought from W. Subhūti by Professor Rhys Davids, 1894), in Sinhalese characters.

These three MSS. contain the text of the *Netti* alone.

Com.: palm-leaf MS. of the India Office in Burmese characters (see J. P. T. S. 1896, p. 41).

This MS., from which I have noted readings whenever they might be hoped to contribute to a better understanding of the text, contains the Commentary on the *Netti* by Dhammapāla.

Besides, I have taken into consideration, but occasionally only, a palm-leaf MS., in Sinhalese characters, of a *Ṭikā* to the last-named commentary, which was kindly lent to me by Professor Rhys Davids.

This *Ṭikā* seems to be identical with a book registered in the Catalogue of the Mandalay MSS. by Professor Fausböll, p. 42. At least, both begin with the same phrases, although they end differently, and the number of leaves¹

¹ In a postscript to the Mandalay MS. we read *Netti-atthakathāya Linatthavaṇṇanā niṭṭhitā* (see J. P. T. S. p. 42). The *Ṭikā* which I have before me has a longer postscript, and this runs:—*Nettiyā atthavaṇṇanā Samantapālanāmena caritā Mahādhammarājaguru-nāma Mahārājatherena racitā jinaputtānaṃ hitakarā Nettiyā vibhāvanā chabbisādhikanavasate Sakarāje (1575 A. D.) savaṇamāse (sā°) sukkapakkhe navadivase suriyuggamanasamaye samattā.*

Saddhasattuttamo nātho loke uppajji nāyako sambuddho Gotamo jino anekaguṇālamkato.

Sāsanam tassa seṭṭha(m) vassasatādhikam dvisahassam, yadā pattam nimmalavaḍḍhakam subham, tadā bhūmissaro Mahādhammarājā mahiddhiko

Ānakketasāre(?) ti rājāno anuvattake

laddā steje (? setacchatte) vare loke vimhayajānane appamatto mahāvīro puñṇam katvā hi modati.

Tasmim vasse sāvaṇe māse candimadivase suriyuggamane kāle niṭṭhitā vibhāvanā.

Yattakam sāsanam ṭhitam tattakam racitam mayā ṭhātu Netti-vibhāvanā jinaputte hitavahā.

Iti tam racayanto puñṇam adhigatam mayā.

Hontu tassānubhāvena sabbe vimuttirasabhā (°rassabhā)

in the MS. of Professor Rhys Davids far exceeds that of the Mandalay Collection¹.

A colophon of the former says that it was composed in the last third of the sixteenth century A. D. in Burma by Samantapāla, in the reign of king Mahādhammarājā².

The text of the Netti in all three MSS. represents the *textus receptus* as authorized by Dhammapāla. Of the various readings which he discusses at different places, only four are supported by a MS. of the text of the Netti³.

Vitorājadeviputta-nattā ca saḷātikā (sahajā°)
 sabbe rajjasukhe thatvā caranta (°tu) caritaṃ sukhi.
 (I join in this wish most heartily).

Devo kāle vassatu, sabbo rajjato jano sukha(m) aññaṃ-
 aññaṃ ahimsanto piyo hotu, hi kālava (°vā) hoti. Siddhi-
 astu. Nimi (?).

Ayaṃ Nettipakaraṇāṭikā London-nāma nagare pālipottha-
 kasamāgamāyattamūlena Lamkāḍiḍe Gālanagare Eḍmaṇḍ
 Guṇaratna-Atapattunāmena Mudalindena mayā buddhassa
 Bhagavato parinibbānato tiṃsuttaracatusatādhikadvisahas-
 sesu atikkantesu ekatiṃsatime saṃvacchare (A. B. 2431;
 A. D. 1888) likhāpetvā pahitā ti daṭṭhabbam.

¹ The latter has 111 leaves, each leaf with 9 lines, the former has 203 leaves, with 8 lines, seldom 7 to the leaf.

² ?Sihasūradhammarājā, whose Burmese name was Nyaung-Rām-Meng. A new Ṭikā (abhinavaṭikā), called Peṭakā-lamkāra, was composed by Nāṇābhīsāsanadhaja towards the close of the eighteenth century A. D. (cf. Sās. p. 134).

³ I subjoin a list of these various readings, following the pages of the present edition:—

- 1) p. 1, v. 1 b. sadā naramanusso ti keci paṭhanti, taṃ na sundaraṃ.
- 2) p. 1, v. 1 c. Apare pana taṃ tassa sāsanaṃvaraṇaṃ ti paṭhanti. Tesāṃ matena yaṃ-saddo sāsanasaddena samānādhikaraṇo ti daṭṭhabbo. Idaṃ vuttaṃ hoti: Yaṃ sasānavaraṃ salokapālo loko pūjayati namassati ca, taṃ sāsanaṃvaraṃ vidūhi nātābbaṃ ti. Imasmiṃ ca naye lokapālasaddena Bhagavā pi vuccati, Bhagavā hi lokagganāyakattā nippariyāyena lokapālo, tasmā tassā ti lokapālassa Sattthuno ti attho.
- 3) p. 1, v. 1 d. vidūhi neyyan ti pi pāṭho. Tassa paṇḍi-tehi saka-parasantānesu netābbaṃ pāpetābbaṃ ti attho.

Yet, it must be borne in mind that, since not every word and phrase of the *Netti* has been embedded in the *Cy.*,

Tattha attasantāne pāpanaṃ bujjanāṃ, parasantāne bodhanān ti daṭṭhabbāṃ.

- 4) p. 1, v. 3 d. *Kaccāyanagottaniddiṭṭhā ti pi pāṭho* (cf. p. XXI n.).
- 5) p. 1, v. 4 b. *Keci nayo cā ti paṭhanti, taṃ na sundaraṃ.*
- 6) p. 2, l. 15. *Gatā ti nātā, matā ti attho, so eva vā pāṭho.*
- 7) p. 3, v. 1 a. *Keci assādādīnavato ti paṭhanti. Taṃ na sundaraṃ.*
- 8) p. 3, v. 3 c. adopts *yuttāyuttaparikkhā* for *yuttāyutti°* (cf. p. 201).
- 9) p. 3, v. 6 c. *pubbāparena sandhī ti pi pāṭho* (borne out by B.)
- 10) p. 4, v. 19 b. *Keci saṃkilese ti pi paṭhanti* (borne out by B_r. S.).
- 11) p. 4, v. 20 c. *olokayate te abahī ti pi pāṭho* (for *manasā volokayate*, cf. p. 208).
- 12) p. 4, v. 21 b. *ukkhīpiya yo samāneti ti pi paṭhanti* (cf. p. 208).
- 13) p. 4, v. 22 b. adopts *disālocanato* for *disālocanena* (cf. p. 208).
- 14) p. 4, v. 23 ab. *Keci pana ākārā-pada-byañjana-nirutti yo ca niddeso ti paṭhanti.*
- 15) p. 5, v. 26 c. adopts *saṅkalayitvā* for *saṃkhepayato* (cf. p. 210).
- 16) p. 8, l. 1. has *samuṭṭhito* instead of *sambhavati* (cf. p. 212).
- 17) p. 8, l. 8. *Imāsu dvīsu paññāsū ti pi paṭhanti.*
- 18) p. 10, l. 23. *Yathā kiṃ bhaveyyā ti pi pāṭho.*
- 19) p. 14, last line. adopts *avijjāvasesā* for *avijjā niravasesā* (cf. p. 214 sq.).
- 20) p. 15, l. 29. *imehi catūhi indriyehī ti pi pāli* (cf. p. 215).
- 21) p. 15, last line. *padhānan ti pi pāṭho* (cf. p. 216).
- 22) p. 18, l. 8. *paṭighaṭṭhāniyesū ti pi pāṭho.*
- 23) p. 48, last line but one. *Keci pana ten' eva brahmacariyenā ti paṭhanti. Tesāṃ matena siyā tassa (scl. aṭṭhasamāpattibrahmacariyassa) paṭikkhepo.*
- 24) p. 49, l. 6. *Ye pana ten' eva brahmacariyenā ti paṭhanti, tesāṃ ayaṃ pāṭho:—Vāsanābhāgiyaṃ nāma suttāṃ: dānakathā, silakathā, saggakathā, puññavi-*

a *textus receptus* can only be spoken of so far as passages, sentences, words, etc. of the *Netti* have passed into the *Cy.* Another reservation is to be made with regard to the quotations from the Holy Writings. These have readings of their own, which are peculiar to our text and perhaps due to a different recension, and others, which occur also in the MSS. of the canonical books. I hold that, from the textual point of view, they are a medley of readings coming from more than one quarter. For a history of the text of the *Netti* they can be set aside, whereas the history of the text of the *Piṭakas* is all the more concerned with them.

There remain, of course, a great many readings which have sprung from negligence on part of the copyists. All MSS. including the *Cy.* partake of them, but *B.* and *Com.* in a less degree than *B_r* and *S.* Taking into account all sorts of errors, the latter two presuppose a MS. from which both directly descend, and which probably had its home in Burma. The best MS. of our text is *B.*, and the MS. from which it descends is the ancestor, direct or indirect,

pākakathā ti . . . Tattha katamo pāṭho yuttataro ti? Pacchimo pāṭho ti (i. e. the reading of the text); niṭṭham gantabham, yasmā Nibbedhabhāgiyaṃ nāma suttaṃ: yā catusaccapakāsanā ti vakkhati, na hi mahāthero sāvasesaṃ katvā dhammaṃ desesī ti.

25) p. 49, l. 25. mentions the reading *avītarāgehi*, borne out by *B_r* (cf. p. 223).

26) p. 52, l. 4. *vādānupātā ti pi pāṭho*, *vādānupavattiyo ti attho*.

27) p. 99, l. 6. *purā aniyataṃ samatikkamatī ti pi pāṭho*.

28) p. 108, l. 8. *paccāgamanan ti pi pāṭho*.

[29) p. 137, l. 17. *yājayogo ti pi pāṭho*, *dānayutto ti attho*.

30) p. 146, l. 5, fr. b. *viratto ti pi pāṭho*.

31) p. 172, l. 20. *pakuppeyyum ti pi pāṭho*.

32) p. 176, l. 8. *silakkhandenā ti pi pāṭho*.

33) p. 189, l. 3. *maggam jānāti hitānukampī ti pi pāṭho.*]

The last five Nos. refer to readings of canonical texts quoted in the *Netti*. Of these No. 30 is borne out by the MSS.

of the MS. from which B₁ and S. descend. We hereby best account for errors which B. has in common partly with B₁ and partly with S. Upon the whole, there is little room for variations, provided that we restrict ourselves to the Netti, properly speaking.

Variations in spelling which occur in the MSS. are fitly avoided by my adopting one mode of spelling throughout. As a rule, I gave preference to the spelling of the Sinhalese MS. of which, however, the agreement with the Burmese spelling is greater than we are generally prepared to expect. E. g., it always has *by°* instead of *vy°*; it sometimes spells *gandha* (bond), not *gantha* as in other Sinhalese MSS. As to spelling, consistency would be sought for in vain in one and the same MS., and I, too, may be guilty of one inconsistency or another¹. But let me not be understood to have corrected indiscriminately and

¹ E. g., in spelling the nasal before a guttural.—A *crux* of our Burmese MSS. is the correct spelling of *tt*, which is mostly confounded with *tth* because of their likeness in the Burmese alphabet. On p. 23 and 38 of the present edition, the words *aññatta* (*anyatā* or *anyatva*) and *ekatta* (*ekatā* or *ekatva*) compel me to become more detailed on their behalf. At p. 23, B. and B₁ have the spelling *tt* and *tth* one beside the other, S. has always *tt*, as in the Sinhalese alphabet *t* and *th* are quite unlike. The Commentary (fol. nau, obv., fourth line from bottom) gives the following explanation to p. 23:—*Aññattham (sic) tadaññam pi byañjanato gavesitabban ti attho. Imesam dhammanam atthato ekattan (sic) ti imam ev' attham Na hi yujjati ti ādinā vivarati . . . Tena icchātanhānam atthato ekattam (sic) vuttam hoti ti. Etena na hi yujjati icchāya ca tanhāya ca atthato aññattan (sic) ti yathā idam vacanam samatthanam hoti, evam [MS. eva] icchā vipariyāye āghatavathūsu kodho upanāho ca uppajjati ti idam pi samatthanam hoti. Na tathā jarāmarañnavipariyāye ti jarāmarañnatanhānam atthato aññattam (sic) pi samatthitam hoti ti etam attham dasseti Imāya yuttiyā ti ādinā. Yadi icchātanhānam atthato anaññattam (sic), atha kasmā . . .* And to p. 38 (fol. co, last line) it says:—*Yadi pi atthato (sic) ekam, desanāya pana viseso (i. e. aññatta) vijjati ti dassetum Api cā ti ādi vuttam.* In point of fact, the difference between

without paying attention to the fact that, in course of time, spelling, too, undergoes variations. Thus, e. g., the correct spelling of the participle of necessity in *īya* is nearly extinct and displaced by *iya*, whereas the passive in *īya* or *iyya* is still preserved, at least in most cases. I suppose that the scribe of the Sinhalese MS., who had before himself either a Burmese pattern or a Sinhalese made after a Burmese, was induced to spell differently by what he bore in his memory and hand from antecedent exercises.

As regards the metre, I have removed irregularities in number or quantity of syllables whenever I could do it without altering much the traditional form. Ślokas, the metre of which may be cured by dropping a syllable, e. g. *am* before a vowel in the next word, *iy* instead of *y*, *are*, in my opinion, not to be freed from their irregularity, because they were intended to be sung, and it is easy to contract two syllables (or to protract one) while singing. There are instances, however, where our endeavour to cure the metre is necessarily stopped. Thus, e. g., we meet with supernumerary words and many other inconveniencies, which it is better to leave untouched.

I have taken pains, in order to trace the very numerous quotations from the sacred texts which are interspersed in the *Netti*, especially in the *Sāsanapaṭṭhāna*-portions of it. For about the first half of the work, I am glad to say, Professor Rhys Davids has facilitated my labours by having ably annotated in his MS. nearly thirty references. In spite of this kind aid and my own repeated perusal of the printed *Piṭaka* books, I have to confess many failures. May others succeed better, and I have the comfort — *πόνος δ' εὐκλεής!* I omitted to refer to such passages as are very frequent in our Pāli books and therefore familiar to all scholars, and I have marked with 'Cf.' passages of which the text referred to does not present an exact

anyatā = *aññatta*, and *anyārtha* = *aññattha*, *ekatā* = *ekatta*, and *ekārtha* = *ekattha* is a very small one.

parallel. All quotations from the Sacred Scriptures are printed in italics.

The Commentary on the *Netti* by Dhammapāla fills 187 leaves, 9 lines to the leaf, and so I had the alternative to give either nothing or extracts from it in good number and selection. It is precisely the latter that we need for the understanding of the *Netti*¹. My only MS. of the Cy. was the Mandalay MS., but, as it is a very good and well-written copy, and other copies are rare, I hazarded, methinks, nothing in holding to it alone.

There is in the commentary on the *Hārasampāta*² an additional discussion³ about the sixteen *hārasampātas* which covers fol. ṭa, rev., first line till fol. ṭo, obv., fourth line. It is headed by Dhp. v. 2, and immediately the question is put 'Tattha katamo desanā-hārasampāto? That is to say, it substitutes for the *Hārasampāta* of the *Netti* an independent analytical research, in which only the framework of the *Netti* is retained. I deem it important enough to subjoin it in an Appendix. The Extracts from the Cy. are printed with all orthographical peculiarities of my MS., and if corrections were needed, the incorrect form is always put in the foot-notes.

In conclusion, I have to offer my sincere thanks to the authorities of the India Office Library for their having lent me three MSS., and to Professor Rhys Davids for his kindness in allowing me the use of two MSS. in his possession. I wish also to thank my friend Professor Leumann, who by helping me over some metrical difficulties in the first pages has laid me under much obligation.

Würzburg (Bavaria).
September 1900.

THE EDITOR.

¹ An asterisk in the margin indicates that the Cy. is to be consulted. ² It closes thus (fol. ṭa, obv., last line):—*Sesam ettha parikkhāra-samāropana-hārasampātesu yaṃ vattabbaṃ, taṃ pubbe vuttanayattā uttānam eva.* ³ It is introduced by the words (l. c.):—*Api c'ettha hārasampātaniddeso iminā pi nayena veditabbo.*

Namo Tassa Bhagavato Arahato sammāsambuddhassa.

SAMGAHAVĀRA.¹

² Yam loko pūjayate | salokapālo sadā namassati ca
tass' eta³ sāsanavaram | vidūhi ñeyyam naravarassa 1
Dvādasa padāni suttam | tam sabbam byañjanañ ca attho ca
tam viññeyyam ubhayam | ko attho byañjanam katamam?—2
Soḷasa hārā Netti | pañca nayā sāsanassa pariyetthi *
atthhārāsa mūlapadā | Mahakaccānena⁴ nidditthā. 3
Hārā byañjanavicayo | suttassa nayā tayo ca suttattho
ubhayam pariggahitam | vuccati suttam yathāsuttam. 4
Yā c'eva desanā yañ ca | desitam ubhayam eva viññeyyam
tatrāyam ānupubbī | navavidhasuttantapariyetthi⁵ ti⁶. 5

VIBHĀGAVĀRA.

I.

Uddesavāra.

1. Tattha katame soḷasa hārā? *

Desanā, vicayo, yutti, padaatthhāno, lakkhaṇo, catubyūho, āvatto, vibhatti, parivattano, vevacano⁷, paññatti, otaraṇo, sodhano, adhiatthhāno, parikkhāro, samāropano iti.

¹ *Titles not in the MSS.*

² *Metre Ariyā; v. 1 Jaghanacapalā, vv. 2—4 Pathyā, v. 5 Mukhacapalā (pāda a: Vipulā).*

³ *etam, B₁. S.* ⁴ *Mahā°, B₁. S.*

⁵ *°suttam pari°, S.* ⁶ *B. adds saṅghavāro.* ⁷ *om. S.*

Tassānugiti: —

¹Desanā vicayo yutti | padaṭṭhāno ca lakkhaṇo
catubyūho ca āvatto | vibhatti parivattano² 1
vevacano ca² paññatti | otaraṇo ca sodhana
adhiṭṭhāno parikkhāro | samāropano³ soḷaso. 2
⁴Ete soḷasa hārā | pakittitā atthato asaṃkiṇṇā
etesañ c'eva⁵ bhavati | vitthāratayā nayavibhatti ti. 3

* 2. Tattha katame pañca nayā?

Nandiyāvatto, tipukkhalo, sīhavikkīlito, disālocano, añkuso iti.

Tassānugiti: —

⁶Paṭhamo nandiyāvatto | dutiyo ca tipukkhalo
sīhavikkīlito nāma | tatiyo nayalañjako. 1
Disālocanam āhaṃsu | catutthaṃ nayam uttamam
pañcamo añkuso nāma | sabbe pañca nayā gatā ti. 2

3. Tattha katamāni aṭṭhārāsa mūlapadāni?

Nava padāni kusalāni, nava padāni akusalāni.

a) Tattha⁷ katamāni nava padāni akusalāni?

Taṇhā, avijjā, lobho, doso, moho, subhasaññā, niccasaññā,
attasaññā ti.

Imāni nava padāni akusalāni, yattha sabbo akusalapakkho saṅgahaṃ samosaraṇaṃ gacchati.

b) Tattha katamāni nava padāni kusalāni?

Samatho, vipassanā, alobho, adoso, amoho, asubhasaññā, dukkhasaññā, aniccasaññā, anattasaññā ti.

Imāni nava padāni kusalāni, yattha sabbo kusalapakkho saṅgahaṃ samosaraṇaṃ gacchati.

Tatr' idaṃ uddānaṃ: —

⁸Taṇhā ca avijjā pi⁹ ca | lobho doso tath' eva moho ca²
caturo¹⁰ ca vipallāsā | kilesabhūmī¹¹ nava¹² padāni. 1

¹ Metre Pathyāvatta; v. 2 cd Vipulā Piṅgalassa.

² om. S. ³ pañcadasā (°daso, S.) samā, B₁. S.

⁴ Metre Ariyā (Pathyā). ⁵ ñeva, B₁; B₁. S. add tathā.

⁶ Metre Pathyāvatta. ⁷ from tattha to akusalāni not in S.

⁸ Metre Ariyā (Pathyā). ⁹ om. B₁. S.

¹⁰ cattāro, S. ¹¹ °bhummi, B₁. ¹² na nava, S.

Samatho ca vipassanā ca¹ | kusalāni ca² yāni tīṇi mūlāni
 caturō³ satipaṭṭhānā | indriyabhūmī⁴ nava padāni. 2
 Navahi⁵ ca² padehi kusalā | navahi ca yujjanti⁶ akusalā pakkhā:
 ete kho mūlapadā | bhavanti aṭṭhārasa padāni ti⁷. 3

II.

Niddesavāra.

Tattha saṃkhepato Netti kittitā: —

*

⁸Assādādinavatā | nissaraṇaṃ pi ca⁹ phalaṃ¹⁰ upāyo ca
 āpattī ca Bhagavato | yogīnaṃ desanā hāro. 1
 Yaṃ pucchitañ ca¹¹ vissajjitañ ca | suttassa yā ca anugīti
 suttassa yo⁷ pavicayo | hāro vicayo ti niddiṭṭho. 2
 Sabbesaṃ hārānaṃ | yā bhūmī yo¹² ca gocaro tesam
 yuttāyuttiparikkhā | hāro yuttī ti niddiṭṭho. 3
 Dhammaṃ deseti jino | tassa ca⁹ dhammassa yaṃ pada-
 ṭṭhānaṃ
 iti yāva sabbadhammā | eso hāro padaṭṭhāno. 4
 Vuttamhi ekadhamme | ye dhammā ekalakkhaṇā keci
 vuttā bhavanti sabbe | so hāro lakkhaṇo nāma. 5
 Neruttam adhippāyo | byañjanaṃ atha desanā nidānañ ca
 pubbāparānusandhi¹³ | eso hāro catubyūho. 6
 Ekamhi padaṭṭhāne | pariyesati sesakaṃ padaṭṭhānaṃ
 āvattati paṭipakkhe | āvatto nāma so hāro. 7
 Dhammañ ca padaṭṭhānaṃ | bhūmiñ ca vibhajjate¹⁴ ayaṃ
 hāro
 sādharmaṇe asādha- | raṇe ca⁹ neyyo vibhatti ti. 8
 Kusalākusale dhamme | niddiṭṭhe bhāvite pahīne ca
 parivattati paṭipakkhe | hāro parivattano nāma. 9

¹ *The amphibrach in an odd foot!* ² *om. B₁. S.*

³ *cattāro, B₁. S.* ⁴ *°bhūmi, B₁.*

⁵ *nava, B₁.* ⁶ *yujjanti, S.*

⁷ *B. B₁ add uddesavāro.*

⁸ *Metre Aryā; v. 1 Pathyā, v. 2 Mukhacapalā, vv. 3—7 Pathyā, v. 8 Jaghanacapalā, vv. 9—16 Pathyā, v. 17 Jaghanacapalā, v. 18 Capalā, v. 19a Vipulā, vv. 20—26 Pathyā.*

⁹ *om. S.* ¹⁰ *balam, S.* ¹¹ *om. B₁.* ¹² *neyyo, S.*

¹³ *°parena sandhi, B.* ¹⁴ *vibhajjate, S.*

Vevacanāni bahūni ¹ tu sutte vuttāni ekadhammassa yo jānati sutta-vidū vevacano nāma so hāro.	10
Ekam Bhagavā dhammaṃ paṇattīhi vividhāhi deseti so ākāro ñeyyo paṇattī nāma hāro ti.	11
Yo ca paṭiccuppādo indriyakhandhā ca dhātu-āyatanā etehi otarati yo otaraṇo nāma so hāro.	12
Vissajjitamhi ² pañhe gāthāyaṃ pucchitāyaṃ ārabhha suddhāsuddhaparikkhā hāro so ³ sodhano nāma.	13
Ekattatāya dhammā ye pi ca vemattatāya niddiṭṭhā te na vikappayitabbā eso hāro adhiṭṭhāno.	14
Ye dhammā yaṃ dhammaṃ janayanti ppaccayā ⁴ paraṃ parato	
hetum avakaḍḍhayitvā eso hāro parikkhāro.	15
Ye dhammā yaṃ-mūlā ye c'ekatthā pakāsītā muninā te ⁵ samaropayitabbā ⁶ esa samāropano hāro.	16
Taṇhañ ca avijjaṃ pi ⁷ ca samathena vipassanāya yo neti saccehi yojayitvā ayaṃ nayo nandiyāvatto.	17
Yo akusale samūlehi neti kusale ca kusalamūlehi bhūtaṃ tathaṃ avitathaṃ tipukkhalamaṃ taṃ nayaṃ āhu.	18
Yo neti vipallāsehi kilese ⁸ indriyehi saddhamme etaṃ nayaṃ naya-vidū sīhāvikkīḷitaṃ ⁹ āhu.	19
Veyyākaraṇesu hi ye kusalākusalā tahiṃ ¹⁰ tahiṃ ¹⁰ vuttā manaṣā olokayate ¹¹ taṃ ¹² khu ¹² disālocanaṃ ¹² āhu.	20
Oloketvā ¹³ disalo- canena ¹⁴ ukkhipiya yaṃ samāneti sabbe kusalākusale ayaṃ nayo aṅkuso nāma.	21
Soḷasa hārā paṭhamam disalocanena ¹⁵ disā viloketvā saṃkhipiya aṅkusena hi naye- hi tihi niddise ¹⁶ suttaṃ.	22
¹⁷ Akkharaṃ padaṃ byañjanaṃ niruttī tath'eva niddeso ākārachaṭṭhava- canam ettāva ¹⁸ byañjanaṃ sabbam.	23

¹ bahuni, B. B_r.² visa°, S.³ om. S.⁴ paccayā, B_r. S.⁵ ne, S.⁶ samā°, B_r; sammā°, S.⁷ om. B_r. S.⁸ saṃkilese, B_r. S.⁹ the trochee in the fourth foot is a metrical archaism.¹⁰ tahi tahi, B_r.¹¹ volo°, B_r; B_r. S. add te.¹² api hi taṃ disā°, S.¹³ olokayitvā, B_r. S.¹⁴ disā°, S.¹⁵ disā°, B. S.; the amphibrach in an odd foot!¹⁶ niddisse, S.¹⁷ Two morae are wanting at the beginning of this line.¹⁸ ettāvata, B_r.

Samkāsanā pakāsanā¹ vivaraṇā | vibhajjanuttānikamma-
 paññatti²
 etehi chahi padehi | attho kammaṇ ca³ niddiṭṭham. 24
 Tīṇi ca nayā anūnā⁴ | atthassa ca cha ppadāni⁵ ganitāni
 navahi padehi Bhagavato | vacanass' attho samāyutto. 25
 Atthassa⁶ nava padāni | byañjanapariyeṭṭhiyā catubbisam⁷
 ubhayaṃ samkhepayato | tettiṃsā ettikā⁸ Nettī ti. 26

Niddesavāro niṭṭhito⁹.

III.

Paṭiniddesavāra.

A.

Hāravibhaṅga.

§ 1. Desanā-hāra.

1. Tattha katamo desanā-hāro? *

Assādādīnavatā ti gāthā ayam desanā-hāro.

2. Kiṃ desayati?

Assādam, ādīnavam, nissaraṇam, phalam, upāyam, āṇattim.

*Dhammam vo bhikkhave desissāmi ādikalyāṇam majjhe
 kalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevala-
 paripuṇṇam parisuddham brahmacariyam pakāsissāmī¹⁰ ti.*

a) Tattha katamo assādo?

Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati

addhā¹¹ pītimano¹² hoti laddhā macco yad icchatī ti

(S. N. IV, 1, 1 = v. 766)

ayam assādo.

b) Tattha katamo ādīnavo?

¹ all MSS. insert pakāsanā against the metre.

² vibhaja°, S. ³ om. S.

⁴ anunnā, S. ⁵ pad°, B.

⁶ B_r adds ca.

⁷ °bbisā, B_r. S. ⁸ ettakā, B_r.

⁹ om. B. ¹⁰ pakāsessāmī, S.

¹¹ saddhā, B_r.

¹² piti°, B. B_r; the Burmese MSS. always have piti.

*Tassa ce kāmāyānassa*¹ *chandajātassa janturo*
*te*² *kāmā parihāyanti sallaviddho va ruppātī ti* (v. 2 =
v. 767)

ayaṃ ādīnavo.

c) Tattha katamaṃ nissaraṇaṃ?

Yo kāmā parivajjeti sappasseva padū siro
so 'maṃ visattikaṃ loke sato samativattatī ti (v. 3 = v. 768)
idaṃ nissaraṇaṃ.

aa) Tattha katamo assādo?

*Khettam vatthum hiraññaṃ vā gavassam*³ *dāsaporisaṃ*
*thiyo bandhū*⁴ *puthukāme yo naro anugijjhatī ti* (v. 4
= v. 769)

ayaṃ assādo.

bb) Tattha katamo ādīnavo?

*Abalā naṃ balīyanti*⁵ *maddante naṃ parissayā*
tato naṃ dukkham anveti nāvaṃ bhinnam ivodakan ti
(v. 5 = v. 770)

ayaṃ ādīnavo.

cc) Tattha katamaṃ nissaraṇaṃ?

Tasmā jantu sadā sato kāmāni parivajjaye
te pahāya tare oghaṃ nāvaṃ sitvā va pārāgū ti (v. 6 =
v. 771)

idaṃ⁶ nissaraṇaṃ⁶.

d) Tattha katamaṃ phalaṃ?

Dhammo have rakkhati dhammacāriṃ
*chattaṃ mahantaṃ yatha*⁷ *vassakāle*
*esānisaṃso*⁸ *dhamme suciṇṇe*
na duggatiṃ gacchati dhammacārī ti (Cf. Thag. v. 303;
Jāt. vol. IV, p. 54sq.; p. 496)

idaṃ phalaṃ.

e) Tattha katamo upāyo?

Sabbe saṃkhārā aniccā ti | *pe*⁹ | *dukkhā*¹⁰ *ti* | *pe*⁹ |
Sabbe dhammā anattā ti yadā paññāya passati
atha nibbindatī dukkhe esa maggo visuddhiyā ti (Dhp.
vv. 277—79)

ayaṃ upāyo.

¹ kāmāyānassa, B₁. ² om. S. ³ gavāssam, B₁. S.
⁴ °dhu, all MSS. ⁵ bali°, B₁. S.; pali°, B. ⁶ om. B.
⁷ yathā, all MSS. exc. Com. ⁸ eso ni°, B. ⁹ pa, B. ¹⁰ om. B₁.

f) Tattha katamā āṇatti?

*Cakkhumā visamānīva vijjamāne parakkame
paṇḍīto jīvalokasmim¹ pāpāni parivajjaye ti* (Ud. p. 50)
ayaṃ āṇatti.

Suññato lokam avekkhassu

Mogharājā (ti āṇatti) *sadā sato* (ti uppāyo²)

attānuditthim ūhacca

evaṃ maccutaro siyā (ti³ idam phalam) (S. N. V, 16, 4
= v. 1119).

Tattha Bhagavā ugghāṭitaññussa⁴ puggalassa nissara-
ṇaṃ desayati, vipaṇcitaññussa⁵ puggalassa ādīnavañ ca
nissaraṇaṃ ca desayati, neyyassa⁶ puggalassa assādañ ca
ādīnavañ ca nissaraṇaṃ ca desayati.

Tattha catasso paṭipadā cattāro puggalā ca⁷.

Taṇhācarito mando satindriyena⁸ dukkhāya paṭipadāya
dandhābhiññāya niyyāti satipaṭṭhānehi nissayehi. Taṇhāca-
rito udatto samādhindriyena⁹ dukkhāya paṭipadāya khippā-
bhiññāya niyyāti jhānehi nissayehi. Diṭṭhacarito mando
viriyindriyena sukhāya paṭipadāya dandhābhiññāya niyyāti
sammappadhānehi¹⁰ nissayehi. Diṭṭhacarito udatto paññin-
driyena¹¹ sukhāya paṭipadāya khippābhiññāya niyyāti
sacchehi nissayehi.

Ubho taṇhācaritā samathapubbaṅgamāya vipassanāya
niyyanti rāgavirāgāya¹² cetovimuttiyā. Ubho diṭṭhacaritā
vipassanāpubbaṅgamena samathena niyyanti avijjāvirāgāya
paññāvimuttiyā.

Tattha ye samathapubbaṅgamāhi paṭipadāhi niyyanti,
te nandiyāvattena nayena hātabbā, ye vipassanāpubbaṅga-
māhi paṭipadāhi niyyanti, te sihavikkīlītena nayena hātabbā.

¹ jiva°, B₁. ² uppāyo, S. ³ om. S.

⁴ ugghāṭit°, S. ⁵ vipatitaññussa, S.

⁶ thus all MSS.; B₁ inserts Bhagavā.

⁷ om. B. B₁; cf. A. IV, 133 (vol. II, p. 135); P. P. IV, 5
(p. 6); — A. IV, 161 (vol. II, p. 149).

⁸ sati-indr°, B. S. ⁹ sahamindr°, S. ¹⁰ samapp°, B.

¹¹ pañcindr°, S. ¹² rāgacarito rāgāya, S.

☆ 3. Svāyaṃ¹ hāro kattha sambhavati?

Yassa² Satthā vā dhammaṃ desayati aññataro vā³ garuṭṭhāniyo sabrahmacārī, so taṃ dhammaṃ sutvā saddham paṭilabhati.

Tattha yā vīmaṃsā ussāhanā tulanā⁴ upaparikkhā, ayaṃ sutamayi paññā. Tathā sutena nissayena yā vīmaṃsā tulanā upaparikkhā manasānupekkhanā, ayaṃ cintāmayi paññā.

Imāhi dvihi paññāhi manasikārasampayuttassa yaṃ nāṇaṃ uppajjati dassanabhūmiyaṃ vā bhāvanābhūmiyaṃ vā, ayaṃ bhāvanāmayi paññā, parato ghosā sutamayi paññā, paccattasamuṭṭhitā yonisomanasikārā cintāmayi paññā, yaṃ⁵ parato ca ghosena paccattasamuṭṭhitena ca yonisomanasikārena nāṇaṃ uppajjati, ayaṃ bhāvanāmayi paññā.

Yassa imā dve paññā atthi, sutamayi cintāmayi ca, ayaṃ ugghaṭṭitaññū⁶. Yassa sutamayi paññā atthi cintāmayi n'atthi, ayaṃ vipaṇcitaññū⁷. Yassa n'eva sutamayi paññā atthi na cintāmayi, ayaṃ neyyo.

☆ 4. Sāyaṃ dhammadesanā kiṃ desayati?

Cattāri saccāni: dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ. Ādīnavo⁸ phalañ ca dukkhaṃ, assādo samudayo⁹, nissaraṇaṃ nirodhō, upāyo¹⁰ āṇatti ca³ maggo.

Imāni cattāri saccāni.

Idaṃ dhammacakkaṃ, yathāha Bhagavā: —

Idaṃ dukkhaṃ ti me bhikkhave Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appatvattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ.

Sabbaṃ dhammacakkaṃ.

☆ Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākāra neruttā¹¹ niddesā. Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanā uttānikammaṃ paññatti iti p' idaṃ dukkhaṃ ariyasaccaṃ.

Ayaṃ dukkhasamudayo ti me bhikkhave Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ |

¹ svāhaṃ, B. B₁. ² tassa, S.; also Com. ³ om. S.

⁴ tulanā, S. ⁵ om. B₁. ⁶ ugghā°, B₁. ⁷ vipaci°, S.

⁸ B. adds ca. ⁹ S. adds ca. ¹⁰ uppāyo, S. ¹¹ niruttā, S.

*pe*¹ | *Ayaṃ dukkhanirodho ti me bhikkhave* | *pe*² | *Ayaṃ dukkhanirodhagāminī paṭipadā ti me bhikkhave Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ*³ *appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmim.*

Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākāra neruttā niddesā. Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanā uttānikammaṃ paññatti iti p'idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

Tattha Bhagavā akkharehi saṃkāseti, padehi pakāseti, * byañjanehi vivarati, ākārehi vibhajati, niruttihi uttānikaroti, niddesehi paññāpeti.

Tattha Bhagavā akkharehi ca padehi ca ugghaṭeti⁴, byañjanehi ca ākārehi ca vipaṅcayati⁵, niruttihi ca nidde-sehi ca vitthāreti.

Tattha ugghaṭanā ādi, vipaṅcanā majjhe, vitthāraṇā pariyosānaṃ.

So 'yaṃ dhammavinayo ugghaṭiyanto⁴ ugghaṭitaññu- * puggalaṃ⁴ vineti, tena naṃ āhu: ādikalyāṇo ti, vipaṅci-yanto vipaṅcitaññupuggalaṃ vineti, tena naṃ āhu: majjhe kalyāṇo ti, vitthāriyanto neyyapuggalaṃ vineti, tena naṃ āhu: pariyosānakalyāṇo ti.

Tattha cha ppadāni attho: saṃkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānikammaṃ, paññatti.

Imāni cha ppadāni attho.

Cha ppadāni byañjanaṃ: akkharaṃ, padaṃ, byañjanaṃ, ākāro, nirutti, niddeso.

Imāni cha ppadāni byañjanaṃ.

Tenāha Bhagavā: —

*Dhammaṃ vo bhikkhave desissāmi ādikalyāṇaṃ majjhe kalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaṃ*⁶ *paripunṇaṃ*⁶ *parisuddhaṃ*⁶ *ti*⁶.

¹ pa, B. B₁.

² pa, B.; la, B₁; S. *only has* ayaṃ dukkhanirodho.

³ S. *inserts* pe. ⁴ ugghā°, S. ⁵ °ciyati, S. ⁶ om. B.

Kevalan ti lokuttaram na missam lokiyehi dhammehi. Paripunnān ti paripūram anūnam¹ anatirekam. Parisuddhan ti nimmalam sabbamalāpagatam pariyodātam upaṭṭhitam sabbavisesānam.

* Idam vuccati Tathāgatapadam itī pi, Tathāgatanisevitam itī pi, Tathāgatarañjitam itī pi. Ato² c'etam brahmacariyam paññāyati. Tenāha Bhagavā: — *Kevalam paripunnānam parisuddham brahmacariyam pakāsissāmī³ ti.*

* 5. Kesam ayaṃ dhammadesanā?

Yogīnam. Tenāha āyasmā Mahākaccāno⁴: —

Assādādinavatā | nissaraṇam pi ca⁵ phalam upāyo ca
āṇattī ca Bhagavato | yogīnam desanā hāro ti.

Niyutto desanā-hāro.

§ 2. Vicaya-hāra.

1. Tattha⁶ katamo vicayo-hāro?

Yaṃ pucchitañ ca vissajjitañ cā ti gāthā ayaṃ vicayo-hāro.

2. Kiṃ vicinati?

Padam⁶ vicinati⁶, pañham vicinati, vissajjanam vicinati, pubbāparam vicinati, assadam vicinati, ādinavam⁶ vicinati⁶, nissaraṇam vicinati, phalam vicinati, upāyam vicinati,

* āṇattim vicinati, anugītim vicinati, sabbe nava suttante vicinati.

* 3. Yathā kiṃ bhava?

Yathā āyasmā Ajito Pārāyane Bhagavantam pañham pucchati: —

Ken' assu nivuto loko (icc āyasmā Ajito)

ken' assu na ppakāsati

kissābhilepanam brūsi

kiṃ su tassa mahabbhayan ti? (S. N. V, 2, 1 = v. 1032).

Imāni cattāri padāni pucchitāni.

So eko pañho. Kasmā? Ekavatthupariggahā.

¹ anunnam, S. ² atho, B. ³ pakāsessāmi, B. S.

⁴ °kaccāyano, B. B. ⁵ B. adds ca.

⁶ om. S.; from here down to the verses Savanti sabbadhi sotā sqq. on p. 12 all in d'Alwis, *Introd.* p. 106—8.

Evam hi āha¹: ken' assu nivuto loko ti? Lokādhiṭṭhānam pucchati. Ken' assu na ppakāsati ti? Lokassa appakāsanam pucchati. Kissābhilepanam brūsi ti? Lokassa abhilepanam pucchati. Kiṃ su tassa mahabbhayan ti? Tass' eva lokassa mahābhayaṃ pucchati.

Loko tividho: kilesaloko, bhavaloko, indriyaloko.

Tattha vissajjanā: —

*Avijjāya nivuto loko (Ajitā ti Bhagavā)
vivicchā pamādā na ppakāsati
jappābhilepanam brūmi
dukkham assa mahabbhayan ti (v. 2 = v. 1033).*

Imāni cattāri padāni imehi catūhi padehi vissajjitāni, paṭhamam paṭhamena, dutiyam dutiyena, tatiyam tatiyena, catuttham catutthena.

a) Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti vissajjanā.

Nīvaraṇehi nivuto loko, avijjā-nīvaraṇā hi sabbe sattā, yathāha Bhagavā: — *Sabbasattānam bhikkhave sabbapāṇānam sabbabhūtānam pariyāyato ekam eva nīvaraṇam vadāmi, yad idaṃ avijjā, avijjānīvaraṇā hi sabbe sattā. Sabbaso ca² bhikkhave avijjāya nirodhū cāgā paṭinissaggā n'atthi sattānam nīvaraṇan ti³ vadāmī⁴ ti.*

Tena ca paṭhamassa padassa vissajjanā yuttā.

b) Ken' assu na ppakāsati ti pañhe Vivicchā pamādā na ppakāsati ti vissajjanā.

Yo puggalo nīvaraṇehi nivuto so vivicchati, vivicchā nāma vuccati vicikicchā, so vicikicchanto nābhisaddahati, anabhisaddahanto⁵ viriyam nārabhati akusalānam dhammānam pahānāya kusalānam dhammānam sacchikiriyāya, so idha pamādam anuyutto viharati, pamatto sukhe dhamme na uppādiyati⁶, tassa te anuppādiyamānā na ppakāsanti, yathāha Bhagavā: —

Dūre santo pakāsanti Himavanto va pabbato asant' ettha na dissanti rattikhittā⁷ yathā⁸ sarā (Dhp.v.304) te guṇehi pakāsanti kittiyā ca yasena cā ti.

¹ āyasmā, B₁.

² 'va, B.

³ om. S.

⁴ °mi (without ti), B₁. S.

⁵ nābhi°, B.

⁶ °dayati, B.

⁷ rattim khittā, B.

⁸ B₁ puts yathā after sarā.

Tena ca dutiyassa padassa vissajjanā yuttā.

c) Kassābhilepanaṃ¹ brūsī ti pañhe Jappābhilepanaṃ brūmī ti vissajjanā. Jappā nāma vuccati taṇhā, sā kathaṃ abhilimpati, yathāha Bhagavā: —

Ratto atthaṃ na jānāti ratto dhammaṃ na passati andhatamaṃ² tadā hoti yaṃ rāgo saḥate naran ti (Cf. Mahāvastu I, p. 244, 3 sq.; A. IV, p. 96; Sum. I, p. 54).

Sāyaṃ taṇhā āsattibahulassa puggalassa evaṃ abhijappā ti karitvā tattha loko abhilitto nāma bhavati.

Tena ca tatiyassa padassa vissajjanā yuttā.

d) Kiṃ su tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti vissajjanā.

Duvidhaṃ dukkhaṃ: kāyikaṃ ca cetasikaṃ ca. Yaṃ kāyikaṃ idaṃ dukkhaṃ, yaṃ cetasikaṃ idaṃ domanassaṃ. Sabbe sattā hi dukkhassa ubbijjanti³. N'atthi bhayaṃ dukkhena samasamaṃ, kuto vā pana⁴ uttaritaraṃ? Tisso dukkhatā: dukkhadukkhatā, vipariṇāmadukkhatā⁵, saṃkhāradukkhatā. Tattha loko odhiso kadāci karahaci⁶ dukkhadukkhatāya muccati. Tathā vipariṇāmadukkhatāya. Taṃ kissa hetu? Honti loke appābādha pi dīghāyukā pi. Saṃkhāradukkhatāya⁷ pana loko anupādisesāya nibbāna-dhātuyā muccati⁸. Tasmā saṃkhāradukkhatā dukkhaṃ lokassā ti katvā Dukkham assa mahabbhayan ti.

Tena ca catutthassa padassa vissajjanā yuttā.

Tenaḥa Bhagavā: — Avijjāya nivuto loko ti.

*Savanti sabbadhī⁹ sotā (icc āyasmā Ajito)
sotānaṃ kiṃ nivāraṇaṃ
sotānaṃ saṃvaram brūhi
kena sotā pithiyyare?¹⁰ (v. 2 = v. 1034).*

Imāni cattāri padāni pucchitāni.

Te dve pañhā. Kasmā? Imehi bahvādhivacanena pucchitā.

¹ thus all MSS.

² andhaṃ tamaṃ, S.

³ uppajjanti, S.

⁴ S. adds tassa.

⁵ B. B₁ put vipari^o after saṃkhāra^o

⁶ kattaci, B₁.

⁷ saṃsāradukkhaṃ tāya, S.

⁸ vuccati, B.

⁹ °dhi, B. B₁.

¹⁰ pidhi^o, B. B₁.

Evam samāpannessa¹ lokassa evam samkiliṭṭhassa² kiṃ lokassa vodānaṃ vuṭṭhānaṃ iti? Evam hi āha: savanti sabbadhī³ sotā ti. Asamāhitassa savanti abhijjhā byāpādapamādabahulassa. Tattha yā abhijjhā ayaṃ lobho akusalamūlaṃ, yo byāpādo ayaṃ doso akusalamūlaṃ, yo pamādo ayaṃ moho akusalamūlaṃ. Tass' evam asamāhitassa chasu āyatanesu taṇhā savanti: rūpatāṇhā, saddataṇhā, gandhatāṇhā, rasatāṇhā, phoṭṭhabbatāṇhā, dhammataṇhā, yathāha Bhagavā: —

Savati⁴ ti⁵ kho bhikkhave chann' etaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ. Cakkhu⁶ savati manāpikesu rūpesu, amanāpikesu paṭihaññati⁷. Sotaṃ | pe⁸ | ghānaṃ . . . jivhā . . . kāyo . . . mano savati manāpikesu dhammesu, amanāpikesu paṭihaññati⁹ ti⁹.

Iti sabbā ca savati sabbathā ca savati.

Tenāha: — Savanti sabbadhī sotā ti.

a) Sotānaṃ kiṃ nivāraṇaṃ ti pariyuṭṭhānavighātaṃ pucchati. Idaṃ vodānaṃ.

b) Sotānaṃ saṃvaraṃ brūhi kena sotā pithiyyare¹⁰ ti. anusayasamugghātaṃ¹¹ pucchati. Idaṃ vuṭṭhānaṃ.

Tattha vissajjanā: —

Yāni sotāni lokasmiṃ (Ajitā ti Bhagavā)

sati tesam nivāraṇaṃ

sotānaṃ saṃvaraṃ brūmi¹²

paññāy' ete pithiyyare¹⁰ ti (v. 4 = v. 1035).

Kāyagatāya satiyā bhāvitāya¹³ bahulikatāya¹⁴ cakkhu nāviñchati¹⁵ manāpikesu rūpesu, amanāpikesu na paṭihaññati . . . sotaṃ | pe¹⁶ | ghānaṃ . . . jivhā . . . kāyo . . . mano . . . nāviñchati¹⁷ manāpikesu dhammesu, amanāpikesu na paṭihaññati. Kena kāraṇena? Saṃyutanivāritattā indri-

¹ sammā°, S.

² B₁ adds lokassa.

³ °dhi, B. B₁.

⁴ °ti, B₁. S.

⁵ ca, B₁; B. adds ca.

⁶ cakkhum, B₁.

⁷ °ti ti, S.

⁸ pa, B.; om. B₁.

⁹ om. B₁.

¹⁰ pidhi°, B. B₁.

¹¹ anussaya°, S.

¹² om. S.

¹³ vibhā°, B₁.

¹⁴ bahuli°, B. B₁.

¹⁵ nāvicchati, S.

¹⁶ pa, B.; om. B₁.

¹⁷ na vimjhati, S.

Tattha tīṇi saṃyojanāni — sakkāyaditṭhi, vicikicchā, silabbataparāmāso — anaññātaññassāmīndriyaṃ¹ adhiṭṭhāya nirujjhanti, satta saṃyojanāni — kāmacchando, byāpādo, rūparāgo, arūparāgo, māno, uddhaccam, avijjā ca niravasesā² — aññīndriyaṃ adhiṭṭhāya nirujjhanti.

Yaṃ pana evaṃ jānāti: khīṇā me jātī ti idaṃ khaye-
ñāṇam, nāparam itthattāyā ti pajānāti idaṃ anuppāde-
ñāṇam. *

Imāni dve ñāṇāni aññātāvīndriyaṃ.

Tattha yañ ca anaññātaññassāmīndriyaṃ³ yañ ca aññīndriyaṃ, imāni aggaphalaṃ arahattaṃ pāpuṇantassa nirujjhanti.

Tattha yañ ca khaye-ñāṇam yañ ca⁴ anuppāde-ñāṇam, imāni dve ñāṇāni ekā paññā. Api ca ārammaṇasaṃketena dve nāmāni labhanti: khīṇā me jātī ti pajānantassa khaye-ñāṇan ti nāmaṃ labhati, nāparam itthattāyā ti pajānantassa anuppāde-ñāṇan ti nāmaṃ labhati. Sā pajāna-
natṭhena paññā. Yathādhiṭṭhaṃ apilāpanatṭhena sati. *

Tattha ye pañcupādānakkhandhā, idaṃ nāmarūpaṃ.

Tattha ye phassapañcamakā dhammā, idaṃ nāmaṃ, yāni pañcīndriyāni rūpāni⁵, idaṃ rūpaṃ, tadubhayaṃ⁶ nāmarūpaṃ viññānasampayuttaṃ. Tassa nirodhaṃ Bhagavantaṃ pucchanto āyasmā Ajito Pārāyane evaṃ āha:

Paññā⁷ c'eva sati ca nāmarūpañ ca mārisa

etaṃ me puṭṭho pabrūhi katth' etaṃ uparujjhatī ti⁸.

Tattha sati ca paññā ca⁸ cattāri indriyāni, sati dve indriyāni: satīndriyañ ca samādhīndriyañ ca, paññā dve indriyāni: paññīndriyañ ca viriyīndriyañ ca.

Yā imesu catūsu indriyesu saddahanā okappanā, idaṃ
saddhīndriyaṃ. *

Tattha yā saddhādhipateyyā cittekaggatā, ayaṃ chandasamādhī. Samāhite citte kilesānaṃ vikkhambhanatāya paṭisaṃkhānabalena vā bhāvanābalena⁴ vā⁴, idaṃ pahānaṃ. *

¹ anaññāta°, B. ² avasesā, S.

³ anaññāta°, B. B_r.

⁴ om. S.

⁵ rūpīni, S.

⁶ tadū°, B.

⁷ paññāya, S.

⁸ om. B_r.

Tattha ye assāsapassāsā-vitakkavicārā-saññāvedayitā-
* sarasaṃkappā¹, ime saṃkhārā.

Iti purimako ca chandasamādhi kilesavikkhambhanatāya
ca pahānaṃ ime ca saṃkhārā, tadubhayaṃ chandasamādhi-
padhānasamkhārasamannāgataṃ iddhipādaṃ bhāveti vive-
kanissitaṃ virāganissitaṃ nirodhanissitaṃ vosaggapariṇā-
mim.

Tattha yā viriyādhipateyyā cittekaggatā, ayaṃ viriya-
samādhi | pe² |

Tattha yā cittādhipateyyā cittekaggatā, ayaṃ citta-
samādhi | pe³ |

Tattha yā vīmaṃsādhipateyyā cittekaggatā, ayaṃ vīmaṃ-
sāsamādhi. Samāhite citte kilesānaṃ vikkhambhanatāya
paṭisaṃkhānabalena vā bhāvanābalena vā, idaṃ pahānaṃ.

Tattha ye assāsapassāsā-vitakkavicārā-saññāvedayitā-sa-
rasaṃkappā¹, ime saṃkhārā.

Iti purimako ca vīmaṃsāsamādhi⁴ kilesavikkhambhana-
tāya ca pahānaṃ ime ca saṃkhārā, tadubhayaṃ vīmaṃ-
sāsamādhipadhānasamkhārasamannāgataṃ iddhipādaṃ bhā-
veti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vosagga-
pariṇāmmim.

* Sabbo samādhi nāṇamūlako nāṇapubbaṅgamo nāṇānu-
parivatti.

*Yathā pure tathā pacchā yathā pacchā tathā pure
yathā divā tathā ratti yathā ratti tathā divā* (Cf. A. I, p. 236)⁵.

Iti vivaṭṭena cetasā aparionaddhena sappabhāsaṃ cittaṃ
bhāveti⁶.

Pañcendriyāni kusalāni cittasahabhūni citte uppajjamāne
uppajjanti, citte nirujjhamāne nirujjhanti. Nāmarūpaṃ ca
viññāṇahetukaṃ viññāṇapaccayanibbattaṃ. Tassa maggena
hetu upacchinno viññāṇaṃ⁷ anāhāraṃ⁷ anabhinanditaṃ
apaṭṭhitaṃ⁸ appaṭṭisandhikaṃ, taṃ nirujjhati. Nāmarūpaṃ
api⁹ ahetukaṃ¹⁰ appaccayaṃ punabbhavaṃ na nibbattayati¹¹.

¹ °sarasasaṅkappā, B₁. ² pa, B. B₁. ³ pa, B.; om. B₁.

⁴ °sammāsamādhi, S. ⁵ cf. Thag. v. 397. ⁶ vibhāveti, B₁.

⁷ viññāṇānāhārānaṃ, B₁; S. omits viññāṇaṃ.

⁸ appaṭṭhitaṃ, S.; om. B. ⁹ pi, S. ¹⁰ ahetu, B.

¹¹ °ttiyati, B.; °ttissati, S.

Evam viññāṇassa nirodhā paññā ca sati ca nāmarūpañ
ca nirujjhati. Tenāha Bhagavā: —

*Yam etaṃ pañham apucchi¹
Ajita taṃ vadāmi te:
yattha nāmañ ca rūpañ ca
asesaṃ uparujjhati
viññāṇassa nirodhena
etth' etaṃ uparujjhati ti.*

* * *

*Ye ca saṃkhātadhammāse² (icc āyasmā Ajito)
ye ca sekhā³ puthū⁴ idha
tesaṃ me nipako iriyaṃ
putṭho pabrūhi mārisā ti (vv. 6. 7 = vv. 1037. 1038).*

Imāni tīṇi padāni pucchitāni.

Te tayo pañhā. Kissa? Sekhāsekhavipassanāpubbañ- *
gamapahānayogena.

Evam hi āha: ye⁵ ca saṃkhātadhammāse² ti? Ara-
hattaṃ pucchati. Ye ca sekhā puthū⁴ idhā ti? Sekhaṃ
pucchati. Tesāṃ me nipako iriyaṃ putṭho pabrūhi mārisā
ti? Vipassanāpubbaṅgamaṃ pahānaṃ pucchati.

Tattha vissajjanā:

*Kāmesu nābhigijjheyya (Ajitā ti Bhagavā)
manasānāvilo siyā
kusalo sabbadhammānaṃ
sato bhikkhu paribbaje ti (v. 8 = v. 1039).*

Bhagavato sabbāṃ kāyakammaṃ ñāṇapubbaṅgamaṃ *
ñāṇānuparivatti, sabbāṃ vacīkammaṃ ñāṇapubbaṅgamaṃ
ñāṇānuparivatti, sabbāṃ manokammaṃ ñāṇapubbaṅgamaṃ
ñāṇānuparivatti.

Atite aṃse appaṭihatāṃ ñāṇadassanaṃ, anāgate aṃse
appaṭihatāṃ ñāṇadassanaṃ, paccuppanne aṃse appaṭihatāṃ
ñāṇadassanaṃ.

Ko ca ñāṇadassanassa paṭighāto?

¹ pucchati, S.

² °khata°, B₁. S.

³ sekkhā, B₁.

⁴ puthu, B₁. S.

⁵ yasmā ye, B₁.

Yam anicce dukkhe anattaniye¹ ca² aññānaṃ³ adassanaṃ, ayam nānadassanassa paṭighāto. Yathā idha puriso tārakarūpāni passeyya no ca gaṇanasan̄ketena jāneyya, ayam nānadassanassa paṭighāto.

Bhagavato pana appaṭihatam nānadassanaṃ, anāvaraṇa-nānadassanā⁴ hi buddhā bhagavanto.

Tattha sekkena dvisu dhammesu cittaṃ rakkhitabbaṃ: gedhā ca rajaniyesu dhammesu⁵ dosā ca pariyuṭṭhāniyesu.

Tattha yā icchā pucchā patthanā pihāyanā⁶ kilānā, tam Bhagavā vārento⁷ evaṃ āha: kāmesu nābhigijjheyyā⁸ ti. Manasānāvilo siyā ti pariyuṭṭhānavighātam⁹ āha.

Tathā hi sekho abhigijjhanto asamuppannañ ca kilesaṃ uppādeti uppannañ¹⁰ ca¹¹ kilesaṃ phātikaroti. Yo pana anāvilasaṃkappo anabhigijjhanto vāyamati, so anuppannānaṃ¹² pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, so uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, so anuppannānaṃ kusalaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, so uppannānaṃ kusalaṃ dhammānaṃ ṭhitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

a) Katame anuppannā pāpakā akusalā dhammā?
Kāma vitakko, byāpāda vitakko, vihiṃsā vitakko.

Ime anuppannā pāpakā akusalā dhammā.

b) Katame uppannā pāpakā akusalā dhammā?
Anusayā akusalāmūlāni.

Ime uppannā pāpakā akusalā dhammā.

c) Katame anuppannā kusalaṃ dhammā?
Yāni sotāpannassa indriyāni.

Ime anuppannā kusalaṃ dhammā.

¹ anattani, B.

² 'va, S.

³ ayam nāna, S.

⁴ °dassā, B.; dassanāti, S. ⁵ om. B.

⁶ pihāyanā, S.

⁷ nivā°, B.

⁸ manobhi°, S.

⁹ °ṭṭhānā°, S.

¹⁰ uppanna, S.

¹¹ om. S.

¹² S. adds vā.

d) Katame uppannā kusalā dhammā?

Yāni aṭṭhamakassa indriyāni.

Ime uppannā kusalā dhammā.

Yena kāmavitakkam vāreti, idaṃ satindriyaṃ, yena byāpādavittakkam vāreti, idaṃ samādhindriyaṃ, yena vihimsāvitakkam vāreti, idaṃ viriyindriyaṃ, yena uppannuppanne pāpake akusale dhamme pajahati vinodeti byantikaroti anabhāvaṃ gameti nādhivāseti, idaṃ paññindriyaṃ.

Yā imesu catūsu indriyesu saddahanā okappanā, idaṃ saddhindriyaṃ (cf. p. 15).

a) Tattha saddhindriyaṃ kattha daṭṭhabbam?

Catūsu sotāpattiyaṅgesu.

b) Viriyindriyaṃ kattha daṭṭhabbam?

Catūsu sammappadhānesu.

c) Satindriyaṃ kattha daṭṭhabbam?

Catūsu satipaṭṭhānesu.

d) Samādhindriyaṃ kattha daṭṭhabbam?

Catūsu jhānesu.

e) Paññindriyaṃ kattha daṭṭhabbam?

Catūsu ariyasacesu.

Evam sekho sabbehi kusalehi dhammehi appamatto vutto Bhagavatā¹ anāvilatāya manasā. Tenāha Bhagavā: — Manasānāvilo siyā ti.

Kusalo sabbadhammānan ti.

Loko nāma tividho: kilesaloko, bhavaloko, indriyaloko (cf. p. 11).

Tattha kilesalokena bhavaloko samudāgacchati. So indriyāni nibbatteti. Indriyesu bhāviyamānesu neyyassa pariññā bhavati. Sā duvidhena upaparikkhitabbā²: dassanapariññāya ca bhāvanāpariññāya ca. Yadā hi sekho neyyam³ pariñānāti, tadā nibbidāsahagatehi saññāmanasikārehi neyyam pariññātam bhavati. Tassa dve dhammā kosallam gacchanti: dassanakosallañ ca bhāvanākosallañ⁴ ca⁴. Tam nānam pañcavidhena⁵ veditabbam: abhiññā, pariññā, pahānam, bhāvanā, sacchikiriyā.

¹ oṭo, S.

² oṭparikkhiyatabbā, S.

³ neyyam, B₁.

⁴ om. S.

⁵ oṭvidhe, S.

a) Tattha katamā abhiññā?

* Yaṃ dhammānaṃ salakkhaṇe-ñāṇaṃ dhammapaṭṭisambhidā¹ atthapaṭṭisambhidā ca, ayaṃ abhiññā.

b) Tattha katamā pariññā?

Evam abhijānitvā² yā parijānanā: idaṃ kusalaṃ idaṃ akusalaṃ idaṃ sāvajjaṃ idaṃ anavajjaṃ idaṃ kaṇhaṃ idaṃ sukkaṃ idaṃ sevitabbaṃ idaṃ na sevitabbaṃ, ime dhammā evaṃ gahitā idaṃ phalaṃ nibbattayanti³, tesam evaṃ gahitānaṃ ayaṃ attho ti, ayaṃ pariññā.

Evam parijānitvā² tayo dhammā avasiṭṭhā bhavanti: pa-hātabbā bhāvetabbā sacchikātabbā ca.

c) Tattha katame dhammā pahātabbā?

Ye akusalā.

d) Tattha katame dhammā bhāvetabbā?

Ye kusalā.

e) Tattha katame dhammā sacchikātabbā?

Yaṃ asaṃkhatam.

* Yo evaṃ jānāti, ayaṃ vuccati atthakusalo dhammakusalo kalyāṇatākusalo phalātākusalo āyakusalo apāyakusalo upāyakusalo mahatā kosallena samannāgato ti. Tenāha Bhagavā: — Kusalo sabbadhammānaṃ ti⁴.

Sato bhikkhu paribbaje ti.

Tena diṭṭhadhammasukhavihāratthaṃ abhikkante paṭikkante ālokite velokite sammiñjite⁵ pasārite saṃghāṭipattacivaradhāraṇe asite pīte khāyite sāyite uccārapassāvakkamme gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhāve satena sampajānena vihātabbaṃ.

* Imā dve cariyā anuññātā Bhagavatā: ekā visuddhānaṃ, ekā visujjhantānaṃ.

Ke visuddhā? Arahanto. Ke visujjhantā? Sekhā.

Katakiccāni hi arahato indriyāni. Yaṃ bojjaṃ⁶ tam⁴ catubbidham: dukkhassa pariññābhisamayena, samudayassa pahānābhisamayena, maggassa bhāvanābhisamayena, nirodhassa sacchikiriyābhisamayena.

Idaṃ catubbidham bojjaṃ⁶. Yo evaṃ jānāti, ayaṃ

¹ B. *adds* ca.

² °netvā, B₁.

³ °ttāpentī, B.

⁴ om. S.

⁵ samī°, B₁.

⁶ bojjaṅgam, S.

vuccati sato abhikkamati sato paṭikkamati khayā rāgassa khayā dosassa khayā mohassa. Tenāha Bhagavā: — Sato bhikkhu paribbaje ti.

Tenāha: —

*Kāmesu nābhigijjheyya (Ajitā ti Bhagavā)
manasānāvilo siyā
kusalo sabbadhammānaṃ
sato bhikkhu paribbaje ti.*

Evam pucchitabbam, evam vissajjitabbam.

Suttassa ca anugiti atthato ca byañjanato ca samānāyitabbā. Atthāpagataṃ hi byañjanaṃ samphappalāpaṃ¹ bhavati. Dunnikkhittassa padabyañjanassa attho pi dunnayo bhavati. Tasmā² atthabyañjanupetaṃ samgāhitabbam³ suttañ ca pavicinitabbam⁴.

Kim⁵ idaṃ suttaṃ?

Āhaccavacanaṃ anusandhivacanaṃ nītatthaṃ neyyatthaṃ * samkilesabhāgiyaṃ vāsānābhāgiyaṃ⁶ nibbedhabhāgiyaṃ asekhābhāgiyaṃ.

Kuham imassa suttassa sabbāni saccāni passitabbāni?

Ādi-majjha-pariyosāne ti.

Evam suttaṃ pavicetabbam.

Tenāha āyasmā Mahākaccāno: —

Yaṃ pucchitañ ca⁷ vissajjitañ ca | suttassa yā⁷ ca anugīti ti⁷.

Niyutto vicayo-hāro.

§ 3. Yutti-hāra.

1. Tattha katamo yutti-hāro?

Sabbesaṃ hārānaṃ ti ayaṃ yutti-hāro.

2. Kim yojayati?

Cattāro mahāpadesā: buddhāpadeso, saṃghāpadeso, sam- * bahulattherāpadeso, ekattherāpadeso.

Ime cattāro mahāpadesā.

3. Tāni padabyañjanāni sutte otārayitabbāni, vinaye * sandassayitabbāni, dhammatāyaṃ⁸ upanikkhipitabbāni.

¹ sampa°, B. B₁. ² tassa, B. ³ samgāyitabbam, S.

⁴ S. adds ti. ⁵ om. S. ⁶ vāsana°, S. ⁷ om. B₁.

⁸ °nāyaṃ, S.

- * a) Katamasmim sutte otārayitabbāni?
Catūsu ariyasaccesu.
- b) Katamasmim vinaye sandassayitabbāni?
Rāgavinaye dosavinaye mohavinaye.
- c) Katamiyaṃ¹ dhammatāyaṃ upanikkhipitabbāni?
Paṭiccasamuppāde.
- Yadi catūsu ariyasaccesu avatarati kilesavinaye sandis-
sati dhammatañ ca na vilometi, evaṃ āsave na janeti.
- * Catūhi mahāpadesehi yaṃ yaṃ yujjati yena yena yujjati
yathā yathā yujjati, taṃ taṃ gaheṭṭabbam.
- * 4. Pañhaṃ pucchitena kati padāni pañhe ti?
Padaso pariyogāhitabbam² vicetabbam³. Yadi sabbāni
padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha cattāri
padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha tīṇi
padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha dve
padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha ekaṃ
padaṃ ekaṃ atthaṃ abhivadati, eko pañho.
- Taṃ upaparikkhamānena aññātabbam.
5. Kiṃ³ ime dhammā nānatthā nānābyañjanā udāhu
imesaṃ dhammānaṃ eko attho byañjanam eva nānan ti?
Yathā kiṃ bhave?
- Yathā sā devatā Bhagavantaṃ pañhaṃ pucchati:
*Ken' assu⁴ 'bbhāhato loko ken' assu parivārīto
kena sallena otinṇo kīssa dhūpāyito⁵ sadā ti?* (S. I, p. 40).
- Imāni cattāri padāni pucchitāni.
Te tayo pañhā. Kathaṃ nāyati?
Bhagavā hi devatāya vissajjeti:
*Maccunābbhāhato loko jarāya parivārīto
taṇhāsallena otinṇo icchādhūpāyito sadā ti* (l. c. Cf. Thag.
v. 448).
- Tattha jarā ca³ maraṇaṃ ca, imāni dve saṃkhatassa
saṃkhatalakkhaṇāni. Jarāyaṃ t̥hitassa aññathattaṃ ma-
raṇaṃ vayo.
- Tattha jarāya ca³ maraṇassa ca atthato nānattaṃ. Kena
kāraṇena?

¹ °missaṃ, B.² °gāyi°, B.³ om. S.⁴ kena su, S.⁵ dhumāyito, B.

Gabbhagatā pi hi miyyanti na ca¹ te jinṇā bhavanti. Atthi ca devānaṃ maraṇaṃ na ca tesāṃ sarirāni² jīranti. Sakkate ca³ jarāya paṭikkamaṃ kātum, na pana sakkate maraṇassa paṭikkamaṃ kātum aññatr' eva iddhimantānaṃ iddhivisaṃyā.

Yaṃ panāha: taṇhāsallena otiṇṇo ti, dissanti vitarāgā jīrantā pi⁴ miyyantā pi. Yadi ca yathā jarāmarāṇaṃ evaṃ taṇhā pi siyā, evaṃ sante sabbe yobbanatṭhā pi vigata-taṇhā siyūṃ⁵, yathā⁵ ca⁵ taṇhā⁵ dukkhassa samudayo, evaṃ jarāmarāṇaṃ pi siyā dukkhassa samudayo na ca siyā taṇhā dukkhassa samudayo, na hi jarāmarāṇaṃ dukkhassa samudayo, taṇhā dukkhassa samudayo, yathā ca taṇhā maggavajjhā, evaṃ jarāmarāṇaṃ pi siyā magga-vajjhaṃ.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbaṃ.

Yadi ca sandissati yutti, samārūḷhaṃ atthato ca aññattāṃ, byañjanato pi gavesitabbaṃ.

Sallo ti vā dhūpāyan ti vā imesaṃ dhammānaṃ atthato ekattāṃ. Na hi yujjati⁶ icchāya ca taṇhāya ca atthato aññattāṃ.

Taṇhāya adhippāye aparipūramāne navasu āghātavatthūsu kodho ca upanāho ca uppajjati.

Imāya yuttiyā jarāya⁷ ca⁸ maraṇassa ca taṇhāya ca atthato aññattāṃ.

Yaṃ pan' idaṃ Bhagavatā dvihi nāmehi abhilapitaṃ⁹ icchā ti pi taṇhā ti pi, idaṃ Bhagavatā bāhirānaṃ vatthūnaṃ ārammaṇavasena dvihi nāmehi abhilapitaṃ⁹ icchā ti pi taṇhā ti pi.

Sabbā hi taṇhā ajjhosānalakkhaṇena ekalakkaṇā.

Yathā sabbo aggi uṇhattalakkaṇena ekalakkaṇo, api ca upādānavasena aññamaññāni nāmāni labhati: kaṭṭhaggī ti pi tiṇaggī ti pi sakalikaggī ti pi gomayaggī ti pi thusaṃaggī ti pi saṃkāraggī ti pi, sabbo hi¹⁰ aggi uṇhattalakkaṇo 'va, evaṃ sabbā taṇhā ajjhosānalakkhaṇena eka-

¹ ce, B₁. ² sarirā, S. ³ 'va, B. ⁴ om. S.

⁵ om. B₁. ⁶ yujjhati, S. ⁷ jarā, B₁. ⁸ om. B₁. S.

⁹ labhitam, S. ¹⁰ pi, B₁. S.

lakkhaṇā. Api tu ārammaṇa¹-upādānavasena aññamaññehi
 ☆ nāmehi abhilapitā: icchā iti pi taṇhā iti pi sallo iti pi
 dhūpāyanā² iti pi saritā iti pi visattikā iti pi sineho iti
 pi kilamatho iti pi latā iti pi maññanā iti pi bandho iti
 pi āsā iti pi pipāsā³ iti³ pi³ abhinandanā iti pi⁴.

Sabbā hi⁵ taṇhā ajjhosānalakkhaṇena ekalakkhanā yathā
 ca vevacane vuttā⁶.

*Āsā pihā⁷ ca⁸ abhinandanā ca
 anekadhātūsu⁹ sarū patitṭhitā
 aññānamūlappabhavā pajappitā
 sabbā mayā byantikātā samūlakā¹⁰ ti* (Cf. S. I, p. 181).

Taṇhāy'etaṃ vevacanaṃ, yathāha Bhagavā: —

*Rūpe Tissa avigatarāgassa¹¹ avigatacchandassa avigata-
 pemassa avigatapiṇāsassa avigataparilāhassa . . .* (Cf. S. III,
 p. 107).

Evam vedanāya . . . saññāya . . . saṃkhāresu . . . viñ-
 ñaṇe avigatarāgassa avigatacchandassa avigatapemassa avi-
 gatapiṇāsassa avigataparilāhassa sabbam suttaṃ vitthāre-
 tabbam.

Taṇhāy'etaṃ vevacanaṃ.

Evam yujjati: sabbo dukkhūpacāro¹² kāmataṇhāsamkhā-
 ramūlako¹³, na pana yujjati: sabbo nibbidūpacāro¹⁴ kāma-
 taṇhāparikkhāramūlako.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbam.
 Yathā Bhagavā rāgacaritassa puggalassa asubham desayati,
 dosacaritassa Bhagavā puggalassa mettam desayati, moha-
 caritassa Bhagavā puggalassa paṭiccasamuppādam desayati.

Yadi hi Bhagavā rāgacaritassa puggalassa mettam¹⁵ ceto-
 vimuttiṃ¹⁶ deseyya sukham vā paṭipadam dandhābhiññaṃ su-
 kham vā paṭipadam khippābhiññaṃ vipassanāpubbaṅgamaṃ
 vā pahānaṃ deseyya, na yujjati desanā. Evam³ yaṃ kiñci
 rāgassa anulomappahānaṃ dosassa anulomappahānaṃ mo-

¹ oṇam, B₁. S.

² dhūm°, S.

³ om. S.

⁴ B. B₁ add iti.

⁵ om. B. B₁.

⁶ vuttam, S.

⁷ pipāsā pihā, S.

⁸ B. puts ca before pihā.

⁹ otusu, B₁. S.

¹⁰ samūlikā, B₁. S.

¹¹ avita°, S.; also Com.

¹² dukkho°, B₁.

¹³ S. adds ti.

¹⁴ nibbindu°, B₁.

¹⁵ mettā, S.

¹⁶ ottiyā, S.

hassa anulomappahānaṃ, sabban taṃ vicayena hārena vicinitvā¹ yutti-hārena yojetabbaṃ, yāvatikā² nāṇassa bhūmi³. *

Mettāvihāriṣṣa sato byāpādo cittaṃ pariyādāya ṭhassatī ti na yujjati desanā, byāpādo pahānaṃ abbattham gacchatī ti yujjati desanā.

Karuṇāvihāriṣṣa sato vihesā cittaṃ pariyādāya ṭhassatī ti na yujjati desanā, vihesā pahānaṃ abbattham gacchatī ti yujjati desanā.

Muditāvihāriṣṣa sato aratī cittaṃ pariyādāya ṭhassatī ti na yujjati desanā, aratī pahānaṃ abbattham gacchatī ti yujjati desanā.

Upekkhāvihāriṣṣa⁴ sato rāgo cittaṃ pariyādāya ṭhassatī ti na yujjati desanā, rāgo pahānaṃ abbattham gacchatī ti yujjati desanā.

Animittāvihāriṣṣa sato nimittānusāri, tena ten' eva viññānaṃ pavattatī ti na yujjati desanā, nimittaṃ pahānaṃ abbattham gacchatī ti yujjati desanā. *

Asmī ti vigataṃ, ayaṃ aham asmī ti na samanupassāmi, atha ca pana me kismiñci⁵ katasmin⁶ ti vicikicchā kathamkathā⁷ sallam⁸ cittaṃ pariyādāya ṭhassatī ti na yujjati desanā, vicikicchā kathamkathā⁷ sallam pahānaṃ abbattham gacchatī ti yujjati desanā.

Yathā vā⁹ pana³ paṭhamam¹⁰ jhānam¹⁰ samāpannassa sato kāmarāgabyāpādā visesāya samvattantī ti na yujjati desanā, hānāya samvattantī ti yujjati desanā, avitakkasahagatā vā saññāmanasikārā hānāya samvattantī ti na yujjati desanā, visesāya samvattantī ti yujjati desanā.

Dutiyaṃ jhānam samāpannassa sato vitakkavicārasahagatā saññāmanasikārā visesāya samvattantī ti na yujjati desanā, hānāya samvattantī ti yujjati desanā, upekkhasahasahagatā¹¹ vā saññāmanasikārā hānāya samvattantī ti na yujjati desanā, visesāya samvattantī ti yujjati desanā.

¹ °netvā, B₁. ² yāvati, S. ³ om. S. ⁴ upekhā°, B₁.

⁵ kismiṃ, B. ⁶ °mīci (*without* ti), B₁; kathasmim, S.

⁷ S. *puts* katham° *before* vi° ⁸ sallaki, S. ⁹ 'va, S.

¹⁰ paṭhamajjh°, S., *and so in every similar case.*

¹¹ upekhā°, B.

Tatīyaṃ jhānaṃ samāpannassa sato pītisukhasahagatā saññāmanasikārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, upekkhāsati-pārisuddhisahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā.

Catuttham jhānaṃ samāpannassa sato upekkhāsahagatā saññāmanasikārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, ākāsānañcāyatanaśahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā.

Ākāsānañcāyatanaṃ samāpannassa sato rūpasahagatā saññāmanasikārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, viññāṇañcāyatanaśahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā.

Viññāṇañcāyatanaṃ samāpannassa sato ākāsānañcāyatanaśahagatā saññāmanasikārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, ākiñcaññāyatanaśahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā.

Ākiñcaññāyatanaṃ samāpannassa sato viññāṇañcāyatanaśahagatā saññāmanasikārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, nevasaññānāsaññāyatanaśahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā.

Nevasaññānāsaññāyatanaṃ samāpannassa sato saññūpacārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, saññāvedayitanirodhasahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā.

Kallatāparicitaṃ cittaṃ na ca abhinīhāraṃ khamatī ti na yujjati desanā, kallatāparicitaṃ cittaṃ atha ca abhinīhāraṃ khamatī ti yujjati desanā.

Evam sabbe nava suttantā yathādhammaṃ yathāvinayaṃ

yathā Satthu sāsanaṃ sabbato¹ vicayena hārena vicinitvā
yutti-hārena yojetabbā².

Tenāha āyasmā Mahākaccāno: —

Sabbesaṃ hārānaṃ | yā bhūmī³ yo ca gocaro tesan ti.
Niyutto yutti-hāro.

§ 4. Padaṭṭhāna-hāra.

1. Tattha katamo padaṭṭhāno-hāro? ☆

Dhammaṃ deseti jino ti ayaṃ padaṭṭhāno-hāro.

2. Kiṃ desayati?

Sabbadhammayāthāva⁴ - asampaṭivedhalakkhaṇā avijjā.
Tassā vipallāsā padaṭṭhānaṃ. Ajjhosānalakkhaṇā taṇhā.
Tassā piyarūpaṃ satarūpaṃ padaṭṭhānaṃ. Patthanalak-
khaṇo lobho. Tassa adinnādānaṃ padaṭṭhānaṃ. Vaṇṇa-
saṅṭhānabyañjanagahaṇalakkhaṇā⁵ subhasaññā. Tassā in-
driyāsaṃvaro padaṭṭhānaṃ. Sāsavaphassa-upagamanalak-
khaṇā sukhasaññā. Tassā assādo padaṭṭhānaṃ. Saṃkhata-
lakkhaṇānaṃ dhammānaṃ asamanupassanalakkhaṇā nicca-
saññā. Tassā viññānaṃ padaṭṭhānaṃ. Aniccasaññā-dukka-
saññā-asamanupassanalakkhaṇā attasaññā⁶. Tassā nāma-
kāyo padaṭṭhānaṃ.

Sabbadhammasampaṭivedhalakkhaṇā vijjā. Tassā sab-
baṃ⁷ neyyaṃ⁸ padaṭṭhānaṃ. Cittavikkhepapaṭisaṃhara-
ṇalakkhaṇo samatho. Tassa asubhā padaṭṭhānaṃ. Icchāva-
carapaṭisaṃharaṇalakkhaṇo alobho. Tassa adinnādānā
veramaṇī padaṭṭhānaṃ. Abyāpajjalakkhaṇo adoso. Tassa
pāṇātipātā veramaṇī padaṭṭhānaṃ. Vatthu-avipparipāda-
nalakkhaṇo amoho. Tassa sammāpaṭipatti padaṭṭhānaṃ.
Vinīlakavipubbakagahaṇalakkhaṇā asubhasaññā. Tassā
nibbidā padaṭṭhānaṃ. Sāsavaphassaparijānanalakkhaṇā
dukksaññā. Tassā vedanā padaṭṭhānaṃ. Saṃkhata-
lakkhaṇānaṃ dhammānaṃ samanupassanalakkhaṇā anicca-

¹ sato, S.

² B. S. *add* ti.

³ bhummi, B.

⁴ sabbadhammānaṃ yathāva, S.

⁵ °byañjanagaṇa°, S.

⁶ attha°, S.

⁷ om. S.

⁸ seyya, S.

jātiyā padaṭṭhānaṃ. Khandhapātubhavanalakkhaṇā¹ jāti. Taṃ jarāya padaṭṭhānaṃ. Upadhiparipākakalakkhaṇā jarā. Taṃ maraṇassa padaṭṭhānaṃ. Jīvitindriyūpacchedalakkhaṇaṃ maraṇaṃ. Taṃ sokassa padaṭṭhānaṃ. Ussukkakārako soko. Taṃ paridevassa padaṭṭhānaṃ. Lālappakārako² paridevo. Taṃ dukkhassa padaṭṭhānaṃ. Kāyasampīlanaṃ dukkhaṃ. Taṃ domanassassa padaṭṭhānaṃ. Cittasampīlanaṃ³ domanassaṃ. Taṃ upāyāsassa padaṭṭhānaṃ. Odahanakārako upāyāso. Taṃ bhavassa padaṭṭhānaṃ.

Imāni bhavaṅgāni yadā samaggāni nibbattāni bhavanti, so bhavo. Taṃ saṃsārassa padaṭṭhānaṃ. Niyyānikalakkhaṇo maggo. Taṃ nirodhassa padaṭṭhānaṃ. Titthaññūtā pitaññūtāya padaṭṭhānaṃ. Pitaññūtā mattaññūtāya padaṭṭhānaṃ. Mattaññūtā attaññūtāya padaṭṭhānaṃ. Attaññūtā pubbekatapuññatāya⁴ padaṭṭhānaṃ. Pubbekatapuññatā⁵ patirūpadesavāsassa padaṭṭhānaṃ. Patirūpadesavāso sappurisūpanissayassa padaṭṭhānaṃ. Sappurisūpanissayo⁶ attasamāpanidhānassa padaṭṭhānaṃ. Attasamāpanidhānaṃ silānaṃ padaṭṭhānaṃ. Silāni avippaṭṭisārassa padaṭṭhānaṃ. Avippaṭṭisāro pāmujjassa⁷ padaṭṭhānaṃ. Pāmujjaṃ pītiyā padaṭṭhānaṃ. Pīti passaddhiyā padaṭṭhānaṃ. Passaddhi sukhassa padaṭṭhānaṃ. Sukhaṃ samādhissa padaṭṭhānaṃ. Samādhi yathābhūtañānadassanassa padaṭṭhānaṃ. Yathābhūtañānadassanaṃ nibbidāya padaṭṭhānaṃ. Nibbidā virāgassa padaṭṭhānaṃ. Virāgo vimuttiyā padaṭṭhānaṃ. Vimutti vimuttiñānadassanassa padaṭṭhānaṃ.

Evam yo koci upanissayo yo koci paccayo, sabbo so padaṭṭhānaṃ.

Tenāha āyasmā Mahākaccāno: —

Dhammaṃ deseti jino ti.

Niyutto padaṭṭhāno-hāro.

¹ khandhānaṃ pātu°, S. ² lalanappa°, S.

³ cittapīlanaṃ, S. ⁴ °kataññūtāya, B₁.

⁵ °taññūtā, B₁. ⁶ sappurisasannissayo, S.

⁷ pāmo°, B₁.

§ 5. Lakkhaṇa-hāra.

1. Tattha katamo lakkhaṇo-hāro?

Vuttampi ekadhamme ti yaṃ lakkhaṇo-hāro.

2. Kiṃ lakkhayati¹?

Ye dhammā ekalakkhaṇā, tesam dhammānaṃ ekasmiṃ dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

3. Yathā kiṃ bhava?

Yathāha Bhagavā: —

Cakkhum² bhikkhave anavatṭhitam ittaram parittam pabhaṅgu, parato dukkham byasaṇam calam³ kukkulam samkhāram⁴ vadhakam⁴ amittamajje.

Imasmiṃ cakkhusmiṃ vutte avasiṭṭhāni ajjhattikāni āyatanāni vuttāni bhavanti.

Kena kāraṇena?

Sabbāni hi cha ajjhattikāni āyatanāni vadhakattṭhena ekalakkhaṇāni.

Yathā cāha Bhagavā: —

Atīte Rādha rūpe anapekho⁵ hoti, anāgataṃ rūpaṃ mā abhinandi, paccuppannassa rūpassa nibbidāya virāgāya nirodhāya cāgāya paṭinissaggāya paṭipajja.

Imasmiṃ rūpakhandhe vutte avasiṭṭhā khandhā vuttā bhavanti.

Kena kāraṇena?

Sabbe hi pañcakkhandhā Yamakovādasutte⁶ vadakattṭhena ekalakkhaṇā vuttā.

Yathā cāha Bhagavā: —

Yesā ca susamāraddhā niccam kāyagatā sati akiccam te na sevanti kicce sātaccakārino (Dhp. v. 293).

Iti kāyagatāya satiyā vuttāya vuttā bhavanti vedanāgatā sati cittagatā⁷ dhammagatā⁸ ca. Tathā yaṃ kiñci diṭṭham vā sutam vā mutam vā ti vutte vuttam bhavati viññātam.

Yathā cāha Bhagavā: —

¹ lakkhiyati, B., S.

² cakkhu, S.

³ calanam, B.

⁴ samkhārava°, S.

⁵ °pekkho, S.

⁶ cf. S. III, p. 109 sqq.

⁷ cittā°, S.

⁸ dhammā°, B.

Tasmā ti ha tvam¹ bhikkhu kāye kāyānupassī viharāhi² ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

Ātāpī ti viriyindriyam. Sampajāno ti paññindriyam. Satimā ti satindriyam. Vineyya loke abhijjhādomanassam ti samādhindriyam.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Ekalakkhaṇattā catunnam indriyānam.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappadhānā bhāvanāpāripūriṃ gacchanti. Catūsu sammappadhānesu bhāviyamānesu cattāro iddhippādā bhāvanāpāripūriṃ gacchanti. Catūsu iddhippādesu bhāviyamānesu pañcendriyāni bhāvanāpāripūriṃ gacchanti. Pañcasu indriyesu bhāviyamānesu pañca balāni bhāvanāpāripūriṃ gacchanti. Pañcasu balesu bhāviyamānesu satta bojjhaṅgā bhāvanāpāripūriṃ gacchanti. Sattasu bojjhaṅgesu bhāviyamānesu ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati. Sabbe ca³ bodhaṅgamā⁴ dhammā bodhipakkhiyā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Sabbe hi bodhaṅgamā⁴ dhammā⁵ bodhipakkhiyā niyyānikalakkhaṇena ekalakkhaṇā.

Te⁶ ekalakkhaṇattā bhāvanāpāripūriṃ gacchanti.

Evam⁷ akusalā pi⁸ dhammā ekalakkhaṇattā pahānam abbattham gacchanti.

Catūsu satipaṭṭhānesu bhāviyamānesu vipallāsā pahiyanti, āhārā c'assa pariññam gacchanti, upādānehi anupādāno bhavati, yogehi ca viṣamutto bhavati, gandhehi ca vippayutto bhavati, āsavehi ca anāsavo bhavati, oghehi ca nitiṇṇo bhavati, sallehi ca visallo bhavati, viññānaṭṭhitiyo c'assa pariññam gacchanti, agatigamanehi⁹ ca⁵ na agatiṃ¹⁰ gacchanti.

¹ tam, S.

² °rati, S.

³ 'va, B.

⁴ bojjh°, S.

⁵ om. B.

⁶ tena, B_r. S.

⁷ S. adds pi.

⁸ om. B_r. S.

⁹ °nesu hi, S.

¹⁰ bhavati, S.

Evam akusalā pi dhammā ekalakkhaṇattā pahānaṃ abbattham gacchanti.

Yattha vā pana rūpindriyaṃ desitaṃ, desitā tatth'¹ eva¹ rūpadhātu² rūpakkhandho³ rūpañcāyatanam. Yattha vā pana sukhā vedanā desitā, desitaṃ tattha sukhindriyaṃ somanassindriyaṃ dukkhasamudayo ca ariyasaccam. Yattha vā pana dukkhā vedanā desitā, desitaṃ tattha dukkhindriyaṃ domanassindriyaṃ dukkhañ ca ariyasaccam. Yattha vā pana adukkhamasukhā vedanā desitā, desitaṃ tattha upekkhindriyaṃ⁴ sabbo ca paṭiccasamuppādo.

Kena kāraṇena?

Adukkhamasukhāya hi vedanāya avijjā⁵ anuseti⁶, avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññānaṃ, viññānapaccayā nāmarūpam, nāmarūpapaccayā chaḷāyatanam⁷, chaḷāyatanapaccayā⁷ phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇasokapari-devadukkhadomanassūpāyāsā sambhavanti.

Evam etassa kevalassa dukkhakkhandhassa samudayo hoti⁸.

* So ca sarāga-sadosa-samoha-saṃkilesapakkhena hātabbo, vītarāga-vītadosa-vītamoha-ariyadhammehi hātabbo.

* Evam ye dhammā ekalakkhaṇā kiccato ca lakkhaṇato ca sāmaññato ca cutupapātato⁹ ca, tesam dhammānaṃ ekasmim dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

Tenāha āyasmā Mahākaccāno¹⁰: —

Vuttamhi ekadhamme ti.

Niyutto lakkhaṇo-hāro.

§ 6. Catubyūha-hāra.

1. Tattha katamo catubyūho-hāro?

Neruttam adhippāyo ti ayam.

Byañjanena suttassa neruttañ ca adhippāyo ca nidānañ ca pubbāparasandhi ca gavesitabbā¹¹.

¹ tattha, B₁. ² °dhātuṃ, S. ³ om. S. ⁴ upekhi°, B.
⁵ abhijjhā, S. ⁶ °ti ti, S. ⁷ sa°, B₁. S. ⁸ ti, B₁.
⁹ cutupātato, B₁. ¹⁰ °kaccāyano, B. ¹¹ °tabbo, B. B₁.

a) Tattha katamaṃ neruttaṃ?

Yā nirutti padasamhitā, yaṃ dhammānaṃ nāmaso nāṇaṃ. *

Yadā hi bhikkhu atthassa ca nāmaṃ jānāti dhammassa ca nāmaṃ jānāti, tathā tathā naṃ abhiniropeti, ayaṃ¹ vuccati atthakusalo dhammakusalo byañjanakusalo niruttikusalo pubbāparakusalo desanākusalo atītādhivacanakusalo anāgatādhivacanakusalo paccuppannādhivaçanakusalo itthādhivacanakusalo purisādhivacanakusalo napuṃsakādhivacanakusalo ekādhivacanakusalo anekādhivacanakusalo.

Evam sabbāni² kātabbāni janapadaneruttāni³ sabbā ca janapadaniruttiyo⁴, ayaṃ nirutti padasamhitā.

b) Tattha katamo adhippāyo?

*Dhammo have rakkhati dhammacāriṃ⁵
chattaṃ mahantaṃ yatha⁶ vassakāle
esānisaṃso⁷ dhamme suciṇṇe
na duggatiṃ gacchati dhammacārī ti* (Cf. p. 6).

Idha Bhagavato ko adhippāyo?

Ye apāyehi parimuccitukāmā bhavissanti, te dhammacārī⁸ bhavissanti ti ayaṃ ettha Bhagavato adhippāyo.

*Coro yathā sandhimukhe gahīto
sakammunā haññate bajjhate ca
evaṃ ayaṃ pecca⁹ pajā parattha
sakammunā haññate bajjhate cā ti* (Cf. Thag. v. 786).

Idha Bhagavato ko adhippāyo?

Sañcetanikānaṃ katānaṃ kammānaṃ upacitānaṃ dukkhavedaniyānaṃ aniṭṭhaṃ asātaṃ vipākaṃ paccanubhavissati ti ayaṃ ettha Bhagavato adhippāyo.

Sukhakāmāni bhūtāni yo daṇḍena vihimsati¹⁰

attano sukham esāno pecca¹¹ na labhate sukhan ti (Dhp. v. 131).

Idha Bhagavato ko adhippāyo?

Ye sukkena atthikā bhavissanti, te pāpakaṃ¹² kammaṃ¹² na karissanti ti ayaṃ ettha Bhagavato adhippāyo.

¹ B. adds ca.

² S. adds pi.

³ °niruttāni, B. B₁.

⁴ °neruttiyo, B₁. S.

⁵ °rī, S.

⁶ yathā, B₁. S.

⁷ etāni°, S.

⁸ °cārino, B.

⁹ pacca, B₁. S.

¹⁰ vihaññati, B₁.

¹¹ pacca, B. B₁; all MSS. add so.

¹² pāpa°, S.

*Middhī¹ yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho va nivāpaputtḥo²*

punappunaṃ gabbham upeti mando ti (Dhp. v. 325;
Thag. v. 17).

Idha Bhagavato ko adhippāyo?

Ye jarāmarañena aṭṭiyitukāmā³ bhavissanti, te bhavissanti bhojane mattaññuno indriyesu guttadvārā pubbarattā-pararattam jāgariyānuyogam anuyuttā vipassakā⁴ kusalesu dhammesu sagāravā ca sabrahmacārīsu⁵ thesesu navesu majjhimesū ti ayam ettha Bhagavato adhippāyo.

*Appamādo amatapadam⁶ pamādo maccuno padam
appamattā na miyyanti ye pamattā yathā matā ti*

(Dhp. v. 21).

Idha Bhagavato ko adhippāyo?

Ye amatapariyesanam pariyesitukāmā bhavissanti, te appamattā viharissanti ti ayam ettha Bhagavato adhippāyo.

Ayam adhippāyo.

c) Tattha katamam nidānam?

Yathā so Dhaniyo gopālako Bhagavantam āha (S. N. I, 2): —

*Nandati puttehi⁷ puttīmā
gopiko gohi tath' eva nandati
upadhī hi narassa nandanā
na hi so nandati yo nirūpadhī ti* (v. 16 = v. 33),

Bhagavā āha: —

*Socati puttehi⁷ puttīmā
gopiko gohi tath' eva socati
upadhī hi narassa socanā
na hi socati yo nirūpadhī ti* (v. 17 = v. 34).

Iminā vatthunā iminā nidānena evam nāyati: idha Bhagavā bāhiram pariggaham upadhim⁸ āhā ti.

Yathā ca Māro pāpimā Gijjhakūṭā pabbatā puthusilam pātesi, Bhagavā āha: —

¹ middhi, B. B.

² ovuddho, B.

³ aṭṭi°, B.; aṭṭa°, B.

⁴ °nā, S.

⁵ brahma°, B. B.

⁶ °tam p°, all MSS.

⁷ °hī ti, S.

⁸ °dhi, B. S.

*Sace pi kevalaṃ sabbaṃ Gijjhakūṭaṃ calessasi*¹
*n'eva*² *sammāvimuttānaṃ*³ *buddhānaṃ atthi iñjitaṃ* (S. I,
 p. 109).

* * *

Nabhaṃ phaleyya paṭhaviṃ caleyya
*sabbe 'va*⁴ *pāṇā uda santaseyyuṃ*
sallam pi ce urasi kampaṃyeyyuṃ
upadhīsu tāṇaṃ na karonti buddhā ti (S. I, p. 107).

Iminā vatthunā iminā nidānena evaṃ ñāyati: idha Bhā-
 gavā kāyaṃ upadhiṃ⁵ āhā ti.

Yathā cāha: —

*Na taṃ daḷhaṃ*⁶ *bandhanam āhu dhīrā*
*yad*⁷ *āyasaṃ*⁸ *dārujaṃ pabbajaṅ ca*
sārattarattā maṅḍikūṇḍalesu
*puttesu dāresu ca yā apekhā*⁹ *ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ ñāyati: idha Bha-
 gavā bāhiresu vatthūsu taṇhaṃ āhā ti.

Yathā cāha: —

Etam daḷhaṃ bandhanam āhu dhīrā
ohāriṇaṃ sithilaṃ duppamuñcaṃ
etam pi chetvāna paribbajanti
*anapekhino*¹⁰ *kāmasukhaṃ pahāyā ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ ñāyati: idha Bha-
 gavā bāhiravatthukāya taṇhāya pahānaṃ āhā ti.

Yathā¹¹ cāha¹¹: —

Āturaṃ asuciṃ pūtiṃ dugandhaṃ dehanissitaṃ
*paggharantaṃ divārattiṃ*¹² *bālānaṃ abhinanditaṃ ti* (Cf.
 Thag. v. 394; Dh. p. 316; Thig. vv. 19. 82).

Iminā vatthunā iminā nidānena evaṃ ñāyati: idha Bha-
 gavā ajjhattikavatthukāya taṇhāya pahānaṃ āhā ti.

Yathā cāha: —

¹ °lessati, B₁; calissati, S.; caleyyasi, B. ² na ca, S.

³ samāvī°, B.; samādhi°, S. ⁴ ca, S.

⁵ °dhi, B. S. ⁶ B. puts daḷhaṃ before na taṃ.

⁷ yaṃ, S. ⁸ ay°, S.

⁹ apekkhā, S. ¹⁰ °pekkhino, S.

¹¹ om. B₁. S. ¹² °ratti, B₁. S.

*Ucchinda¹ sineham attano
kumudaṃ sārādikam va paṇinā
santimaggam eva brūhaya
nibbānaṃ Sugatena desitan ti* (Dhp. v. 285).

Iminā vatthunā iminā nidānena evaṃ ñāyati: idha Bhagavā ajjhattikavatthukāya taṇhāya pahānaṃ āhā ti.
Idaṃ nidānaṃ.

d) Tattha katamo pubbāparasandhi?

Yathāha²: —

*Kāmandhā jālasacchannā taṇhāchadanachādītā
pamattabandhanābaddhā³ macchā va kumināmukhe
jarāmarāṇaṃ⁴ anventi⁴ vaccho khīrapako⁵ va mātaraṇ ti*
(Ud. p. 76; cf. Thag. v. 297).

Ayaṃ kāmatanḥā vuttā.

Sā katamena pubbāparena yujjati?

Yathāha⁶: —

*Ratto atthaṃ na jānāti ratto dhammaṃ na passati
andhatamaṃ⁷ tadā hoti yaṃ rāgo sahate naraṇ ti* (Cf. p. 12).
Iti andhatāya ca sacchannatāya⁸ ca sā yeva taṇhā abhilapitā.

Yaṅ cāha: —

Kāmandhā jālasacchannā⁹ taṇhāchadanachādītā ti yaṅ cāha: —

Ratto atthaṃ na jānāti ratto dhammaṃ na passati ti imehi padehi pariyuṭṭhānehi sā yeva taṇhā abhilapitā.

Yaṃ andhakāraṃ ayaṃ dukkhasamudayo, yā ca taṇhā ponobhavikā.

Yaṅcāha: kāmā ti ime kilesakāmā, yaṅ cāha: jālasacchannā⁹ ti tesam yeva kāmānaṃ payogena pariyuṭṭhānaṃ dasseti.

Tasmā kilesavasena ca pariyuṭṭhānavasena ca taṇhā bandhanaṃ vuttā¹⁰.

Ye edisikā, te jarāmarāṇaṃ anventi.

¹ ucchinna, B₁. ² yathā cāha, B₁. ³ °nābandhā, all MSS.

⁴ om. S. ⁵ khirupako, B. S. ⁶ yathā cāha, B₁. S.

⁷ andhaṃ ta°, S. ⁸ pacch°, B₁. S.

⁹ °pacch°, B₁. S. ¹⁰ vuttaṃ, B.

Ayaṃ Bhagavatā yathānikkhittagāthābalena¹ dassitā: jarāmaraṇam anventi ti.

*Yassa papañcā² ṭhiti² ca n'atthi
sandānaṃ³ palighañ ca vītivatto
tan nittañhaṃ munim carantaṃ
na vijānāti sadevako pi loko ti (Ud. p. 77).*

Papañcā nāma taṇhā ditṭhimānā tadabbhisamkhata⁴ ca samkhārā. Ṭhiti⁴ nāma anusayā. Sandānaṃ³ [nāma taṇhāya⁵ pariyuṭṭhānaṃ. Yāni chattimsa taṇhāya jāliniyā vicaritāni. Paligho nāma moho. Ye ca papañcā⁶-samkhārā yā ca ṭhiti⁴ yaṃ⁷ sandānañ⁸ ca yaṃ⁷ palighañ ca, yo etaṃ sabbhaṃ samatikanto ayaṃ vuccati nittañho iti.

Tattha pariyuṭṭhānasamkhārā: ditṭhadhammavedaniyā vā upapajavedaniyā vā aparāpariyavedaniyā⁹ vā¹⁰.

Evam taṇhā tividhaṃ phalaṃ deti: ditṭhe¹¹ vā dhamme upapajje vā apare vā pariyāye. Evaṃ Bhagavā āha: —

*Yaṃ lobhapakataṃ kammaṃ karoti kāyena vā vācāya vā
manasā vā, tassa vipākaṃ anubhoti ditṭhe¹¹ vā dhamme
upapajje vā apare vā pariyāye ti.*

Idaṃ Bhagavato pubbāparena yujjati.

Tattha pariyuṭṭhānaṃ ditṭhadhammavedaniyaṃ vā kammaṃ upapajavedaniyaṃ vā kammaṃ aparāpariyavedaniyaṃ¹² vā¹³ kammaṃ.

Evam kammaṃ tidhā vipaccati: ditṭhe¹¹ vā dhamme upapajje¹⁴ vā apare¹⁵ vā¹⁵ pariyāye¹⁵.

Yathāha: —

*Yañ ce bālo idha pānātipātī hoti | pe¹⁶ | micchādītṭhī
hoti, tassa ditṭhe¹⁷ vā¹⁷ dhamme vipākaṃ paṭisaṃvedeti
upapajje¹⁸ vā apare vā pariyāye ti.*

¹ °phalena, B₁. S. ² papañcath°, S.; °dhiti, B₁.

³ sandh°, B. B₁. S.; sant°, Com.

⁴ dhi°, B₁. ⁵ taṇhā, B.; S. adds ca. ⁶ °ca, S.

⁷ om. B₁. S. ⁸ sandh°, S. ⁹ °pariyāyave°, B₁.

¹⁰ om. B₁. ¹¹ ditṭhe 'va, S.

¹² aparāpariyāya, B. B₁; aparāpariyāya vā ve°, S.; but cf. Mil. p. 108 aparāpariyakammaṃ.

¹³ om. S. ¹⁴ °jjaṃ, B₁. S. ¹⁵ aparāpariyāye, S.

¹⁶ pa, B.; la, B₁. ¹⁷ ditṭhe 'va, B₁.

¹⁸ °jjaṃ, B₁; °jja, S.

Idaṃ Bhagavato pubbāparena yujjati.

Tattha pariyuṭṭhānaṃ paṭisaṃkhānabalena pahātabbaṃ, saṃkhārā dassanabalena, chattiṃsa taṇhāvicaritāni¹ bhāvanābalena pahātabbāni ti.

Evam taṇhā pi tidhā pahiyati: yā nittañhatā ayaṃ sa-upādisesā nibbānadhātu, bheda kāyassa ayaṃ anupādisesā nibbānadhātu, papañco nāma vuccati anubandho.

Yaṅ cāha Bhagavā²: —

*Papañceti atītānāgatapaccuppannaṃ cakkhuvīññeyyaṃ rūpaṃ ārabbhā ti*² yaṅ cāha Bhagavā: —

*Atīte Rādha rūpe anapekko*³ *hoti*⁴, *anāgataṃ rūpaṃ mā*⁵ *abhinandi*⁵, *paccuppanna*⁶ *rūpassa*⁶ *nibbidāya virāgāya nirodhāya cāgāya*⁷ *paṭinissaggāya paṭipajjā ti* (Cf. p. 30).

Idaṃ Bhagavato pubbāparena yujjati.

Yo cāpi papañco ye ca saṃkhārā yā ca atītānāgata-paccuppanna abhinandanā, idaṃ ekattaṃ⁸. Api ca aññamaññehi padehi aññamaññehi akkharehi aññamaññehi byañjanehi aparimāṇā nāma⁹ dhammadesanā vuttā Bhagavatā (Cf. p. 8 sq.).

Evam suttena suttaṃ saṃsandayitvā pubbāparena saddhim¹⁰ yojayitvā suttaṃ niddiṭṭhaṃ bhavati¹¹.

2. So¹² cāyaṃ¹³ pubbāparo sandhi catubbidho: attha-sandhi, byañjanasandhi, desanāsandhi, niddesasandhi ti.

aa) Tattha atthasandhi chappadāni: saṃkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānikamma¹⁴, paññatti ti.

bb) Byañjanasandhi chappadāni: akkharaṃ, padaṃ, byañjanaṃ, ākāro, nirutti, niddeso ti².

cc) Desanāsandhi: na ca paṭhavim nissāya jhāyati jhāyī¹⁵ jhāyati ca, na ca āpaṃ nissāya jhāyati jhāyī jhāyati ca, na ca tejaṃ nissāya jhāyati jhāyī jhāyati ca,

¹ sa°, B. B₁; concerning the 36 taṇhā see Childers, p. 496 a.

² om. B₁. S. ³ °pekkho, S.

⁴ hohi, B₁; the present is used for the imp.

⁵ mābhi°, B. B₁. ⁶ °ppannarūpassa, B₁; B. omits rūpassa.

⁷ om. B. ⁸ ekattaṃ, B. B₁. ⁹ om. B. B₁.

¹⁰ sandhi, B. B₁. ¹¹ Bhagavatā, B₁. S. ¹² yo, S.

¹³ 'yaṃ, B₁. ¹⁴ °kammaṃ taṃ, S.

¹⁵ jhāyī, B₁. S. throughout.

na ca vāyūṃ¹ nissāya jhāyati jhāyī jhāyati ca | pe² | na ca ākāsaṇāñcāyatanam nissāya . . . na ca viññāṇaṇcāyatanam nissāya . . . na ca ākiñcaññāyatanam nissāya . . . na ca nevasaññānāsaññāyatanam nissāya . . . na ca imaṃ lokam nissāya na ca param lokam nissāya jhāyati jhāyī jhāyati ca, yam idaṃ ubhayam antarena diṭṭham sutam mutaṃ viññātam pattam pariyesitam vitakkitam vicāritam³ manasānucintitam⁴, taṃ pi na⁵ nissāya jhāyati jhāyī jhāyati ca. Ayaṃ sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anissitena cittaena na ṇāyati jhāyanto (Cf. A. V, p. 324sq.).

✱

Yathā Māro pāpimā Godhikassa kulaputtassa viññāṇam samanvesanto na jānāti na passati (S. I, p. 120sqq.).

So hi papañcātito, taṇhāpahānena diṭṭhinissayo pi 'ssa n'atthi.

Yathā ca Godhikassa, evaṃ Vakkalissa⁶ (S. III, p. 119sqq.).

Sadevakena lokena samārakena sabrahmakena sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anissitacittā na ṇāyanti jhāyamānā.

Ayaṃ desanāsandhi.

dd) Tattha katamā niddesasandhi?

Nissitacittā akusalapakkhena niddisitabbā⁷. Anissitacittā kusalapakkhena niddisitabbā. Nissitacittā saṃkilesena⁸ niddisitabbā. Anissitacittā vodānena niddisitabbā. Nissitacittā saṃsārapavattiyā niddisitabbā. Anissitacittā saṃsāranivattiyā niddisitabbā. Nissitacittā taṇhāya ca avijjāya ca niddisitabbā. Anissitacittā samathena ca vipassanāya ca niddisitabbā. Nissitacittā ahirikenā ca anottappena ca niddisitabbā. Anissitacittā hiriyā ca ottappena ca niddisitabbā. Nissitacittā asatiyā ca asam-pajāññena ca niddisitabbā. Anissitacittā satiyā ca sam-pajāññena ca niddisitabbā. Nissitacittā ayoṇiyā⁹ ca ayo-

¹ vāyūṃ, S. ² pa, B. ³ vicaritam, B.

⁴ °nucintitam, B. ⁵ B. *puts* na *after* nissāya.

⁶ Vakkalikassa, S.

⁷ in B, *nearly always written with* ss. ⁸ kilesena, B.

⁹ °niso, S.

nisomanasikārena ca niddisitabbā. Anissitacittā yoniyā¹ ca yonisomanasikārena ca niddisitabbā. Nissitacittā ko-sajjena ca dovacassena ca niddisitabbā. Anissitacittā viriyārambhena ca sovacassena ca niddisitabbā. Nissitacittā assaddhiyena ca pamādena ca niddisitabbā. Anissitacittā saddhāya ca appamādena ca niddisitabbā. Nissitacittā asaddhammasavanena ca asaṃvarena² ca niddisitabbā. Anissitacittā saddhammasavanena ca saṃvarena ca niddisitabbā. Nissitacittā³ abhijjhāya ca byāpādena ca niddisitabbā. Anissitacittā anabhijjhāya⁴ ca⁴ abyāpādena⁴ ca⁴ niddisitabbā. Nissitacittā nīvaraṇehi ca saṃyojanīyehi ca niddisitabbā. Anissitacittā rāgavirāgāya ca cetovimuttiyā⁵ avijjāvirāgāya⁶ ca⁶ paññāvimuttiyā⁶ niddisitabbā. Nissitacittā ucchedaditṭhiyā ca sassataditṭhiyā ca niddisitabbā. Anissitacittā sa-upādisesāya ca anupādisesāya ca nibbāna-dhātuyā niddisitabbā.

Ayaṃ niddesasandhi.

Tenāha āyasmā Mahākaccāno: —

Neruttam adhippāyo ti.

Niyutto catubyūho-hāro.

§ 7. Āvatta-hāra.

1. Tattha katamo āvatto-hāro?

Ekamhi padaṭṭhāne ti ayaṃ.

Ārabbhatha nikkhamatha yuñjatha buddhasāsane

dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti (S. I, p. 157; Thag. v. 256).

Ārabbhatha nikkhamathā ti viriyassa padaṭṭhānaṃ. Yuñjatha buddhasāsane ti samādhissa padaṭṭhānaṃ. Dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti paññāya padaṭṭhānaṃ.

Ārabbhatha nikkhamathā ti viriyindriyassa padaṭṭhānaṃ. Yuñjatha buddhasāsane ti samādhindriyassa padaṭṭhānaṃ. Dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti paññindriyassa padaṭṭhānaṃ.

¹ °niso, S. ² °varaṇena, B. B₁. ³ S. omits this phrase.

⁴ B₁. S. transpose these words. ⁵ S. adds ca.

⁶ avijjāya virāgāpaññā°, S.

Imāni padaṭṭhānāni desanā.

2. Ayuñjantānaṃ¹ vā sattānaṃ² yoge yuñjantānaṃ vā² *
ārambho.

Tattha ye na yuñjanti, te pamādamūlakā³ na yuñjanti.
So pamādo duvidho: taṇhāmūlako avijjāmūlako ca.

Tattha avijjāmūlako: yena aññāpēna nivuto ñeyyatṭhānaṃ
na ppajānāti pañcakkhandhā uppādavayadhammā ti ayaṃ
avijjāmūlako. Yo taṇhāmūlako so tividho: anuppannānaṃ
bhogānaṃ uppādāya pariyesanto pamādaṃ āpajjati, uppan-
nānaṃ bhogānaṃ ārakkhanimittaṃ paribhoganimittañ ca
pamādaṃ āpajjati. Ayaṃ loke catubbidho pamādo: eka-
vidho avijjāya, tividho taṇhāya.

Tattha avijjāya nāmakāyo padaṭṭhānaṃ, taṇhāya rūpa-
kāyo padaṭṭhānaṃ. Taṃ kissa hetu? Rūpīsu bhavesu
ajjhosānaṃ, arūpīsu sammoho.

Tattha rūpakāyo rūpakkhandho, nāmakāyo cattāro arū-
pino khandhā.

Ime pañcakkhandhā katamena upādānena sa-upādānā?
Taṇhāya ca avijjāya ca.

Tattha taṇhā dve upādānāni: kāmupādānañ ca silabba-
tupādānañ ca, avijjā dve upādānāni: diṭṭhupādānañ ca
attavādupādānañ ca.

Imehi catūhi upādānehi ye sa-upādānā⁴ khandhā⁴ idaṃ
dukkhaṃ, cattāri upādānāni ayaṃ samudayo.

Pañcakkhandhā dukkhaṃ⁵.

Tesaṃ Bhagavā pariññāya ca⁶ pahānāya ca dhammaṃ
deseti, dukkhassa pariññāya⁷ samudayassa pahānāya.

Tattha yo tividho taṇhāmūlako pamādo anuppannānaṃ
bhogānaṃ uppādāya pariyesati, uppannānaṃ bhogānaṃ
ārakkhanañ ca karoti paribhoganimittañ ca.

Tassa saṃpaṭivedhena rakkhanā paṭisaṃharaṇā, ayaṃ
samatho.

So kathaṃ bhavati?

Yadā jānāti kāmānaṃ assādañ ca assādato ādinavañ ca

¹ āy°, B. B.

² om. S.

³ °mūlikā, B.

⁴ °dāna°, S.

⁵ dukkhā, S.

⁶ om. B.

⁷ °yaṃ, S.

ādīnavato nissaraṇaṇ ca nissaraṇato okāraṇ¹ ca saṃkilesaṇ
ca vodānaṇ ca nekkhamme² ca ānisaṃsaṃ.

* Tattha yā vīmaṃsā upaparikkhā, ayaṃ vipassanā.

Ime dve dhammā bhāvanāpāripūriṃ gacchanti: samatho
ca vipassanā ca. Imesu dvīsu³ dhammesu bhāviyamānesu
dve dhammā pahiyanti: taṇhā ca avijjā ca. Imesu dvīsu⁴
dhammesu pahīnesu cattāri upādānāni nirujjhanti: upādā-
nanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātini-
rodhā jarāmaraṇasokaparidevadukkhadomanassūpāyāsā ni-
rujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Iti purimakāni ca⁵ dve saccāni dukkhaṃ⁶ samudayo
ca, samatho ca vipassanā ca maggo, bhavanirodho nib-
bānaṃ⁷.

Imāni cattāri saccāni.

Tenāha Bhagavā⁸: — Ārabbhatha nikkhamathā ti.

* *Yathā pi mūle anupaddave dalhe
chinno pi rukkho puna-d-eva rūhati
evaṃ pi taṇhānusaye anūhate⁸*

nibbattati dukkham idaṃ punappunaṃ (Dhp. v. 338).

Ayaṃ taṇhānusayo.

Katamassā taṇhāya?

Bhavataṇhāya.

Yo etassa dhammassa paccayo ayaṃ avijjā, avijjāpacca-
yā hi⁹ bhavataṇhā.

Ime dve kilesā: taṇhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-
upādānā khandhā idaṃ dukkhaṃ, cattāri upādānāni ayaṃ¹⁰
samudayo.

Pañcakkhandhā dukkhaṃ.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ
deseti dukkhassa pariññāya samudayassa pahānāya.

¹ vo°, B.

² nikkhamme, S.; nikkhame, B. B.

³ dvesu, S.

⁴ dvesu, S.; om. B.

⁵ om. B.

⁶ dukkhā, S.

⁷ °naṇ ca, S.

⁸ anu°, B. S.; 'nuhate, B.

⁹ ti, S.

¹⁰ om. B. S.

Yena taṇhānusayam samūhanati, ayam samatho, yena taṇhānusayassa paccayam avijjam vārayati¹, ayam vipassanā.

Ime dve dhammā bhāvanāpāripūrim gacchanti, samatho ca vipassanā ca.

Tattha samathassa phalam: rāgavirāgā cetovimutti, vipassanāya phalam: avijjāvirāgā paññāvimutti.

Iti purimakāni ca dve saccāni dukkham samudayo ca, samatho ca vipassanā ca maggo, dve ca vimuttiyo nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā²: — Yathā pi mūle ti.

Sabbapāpassa akaraṇam kusalass'³ upasampadā³ sacittapariyodapanam etam buddhāna⁴ sāsanan⁴ ti⁵ (Dhp. v. 183). *

Sabbapāpam nāma tīpi duccharitāni: kāyaduccharitam, vacīduccaritam, manoduccharitam. Te dasa akusalakamma-pathā: pāṇātipāto, adinnādānam, kāmesu micchācāro, musāvādo, pisunā⁶ vācā⁶, pharusā⁷ vācā⁷, samphappalāpo, abhijjhā, byāpādo, micchādītthi.

Tāni dve kammāni: cetanā cetasikañ ca.

Tattha yo ca pāṇātipāto yā ca pisunā⁶ vācā⁶ yā ca pharusā⁷ vācā⁷, idam dosasamuṭṭhānam⁸, yañ ca adinnādānam yo ca kāmesu micchācāro yo ca musāvādo, idam lobhasamuṭṭhānam⁸, yo samphappalāpo, idam mohasamuṭṭhānam⁸.

Imāni satta kāraṇāni cetanākammaṃ.

Yā abhijjhā, ayam lobho akusalamūlam. Yo byāpādo, ayam doso akusalamūlam. Yā micchādītthi, ayam micchāmaggo.

Imāni tīpi kāraṇāni cetasikakammaṃ⁹.

Tenāha: cetanākammaṃ cetasikakammaṃ⁹ ti.

Akusalamūlam payogaṃ gacchantam catubbidham agatiṃ gacchati: chandā, dosā, bhayā, mohā.

¹ samūhanati, S. ² om. B₁. S. ³ °lassassa upa°, B₁. S.

⁴ °nusāsa°, S. ⁵ om. B₁. ⁶ °ṇavācā, B.

⁷ °savācā, B. ⁸ °samudaṭṭh°, S. ⁹ °sikaṃ k°, B₁. S.

Tattha yaṃ chandā agatiṃ gacchati, idaṃ lobhasamuṭṭhānaṃ, yaṃ dosā agatiṃ gacchati, idaṃ dosasamuṭṭhānaṃ, yaṃ bhayā ca mohā ca agatiṃ gacchati, idaṃ mohasamuṭṭhānaṃ.

Tattha lobho asubhāya pahiyvati, doso mettāya, moho paññāya. Tathā lobho upekkhāya pahiyvati, doso mettāya ca karuṇāya ca, moho muditāya pahānaṃ abbattham gacchati.

Tenāha Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

Sabbapāpaṃ nāma aṭṭha micchattāni: micchādīṭṭhi, micchāsankappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi. Idaṃ vuccati sabbapāpaṃ.

Imesaṃ aṭṭhannaṃ micchattānaṃ yā akiriya akaraṇaṃ anajjhācāro¹, idaṃ vuccati sabbapāpassa akaraṇaṃ.

Aṭṭhasu micchattesu pahīnesu aṭṭha sammattāni sampajanti.

Aṭṭhannaṃ sammattānaṃ yā kiriyā karaṇaṃ sampādanaṃ, ayaṃ vuccati kusalassa upasampadā.

* Sacittapariyodapanānaṃ ti atitassa maggassa bhāvanākiriyaṃ², tassa² sati². Citte pariyodapite pañcakkhandhā pariyodapitā bhavanti. Evaṃ hi Bhagavā āha: —

Cetovisuddhattham bhikkhave Tathāgate brahmacariyaṃ vussati ti.

Duvidhā³ pariyodapanā: nīvaraṇapahānaṃ ca anusaya-samugghāto ca, dve ca⁴ pariyodapanabhūmiyo: dassana-bhūmi ca bhāvanābhūmi ca.

Tattha yaṃ paṭivedhena pariyodapeti, idaṃ dukkhaṃ, yato pariyodapeti, ayaṃ samudayo, yena pariyodapeti, ayaṃ maggo, yaṃ pariyodapitaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

* *Dhammo have rakkhati dhammacāriṃ⁵ chattam mahantaṃ yatha⁶ vassakāle*

¹ anācāro, S.

² °kiriyaṃ sati, B.; °kiriyaṃ dassati, S.

³ B. B₁ add hi. ⁴ om. B. ⁵ °rī, S. ⁶ yathā, B₁. S.

esānisamso dhamme suciṇṇe

na duggatiṃ gacchati dhammacārī ti (Cf. p. 6).

Dhammo nāma duvidho: indriyasamvaro maggo ca. Duggati nāma duvidhā: deva-manusse¹ vā² upanidhāya apāyā duggati, nibbānaṃ vā upanidhāya sabbā upapattiyo duggati³.

Tattha yā samvarasīle akhaṇḍakāritā, ayaṃ dhammo suciṇṇo apāyehi rakkhati.

Evam Bhagavā āha: —

Dvedhā bhikkhave sīlavato gatiyo: devā ca manussā ca.

Evañ ca Nālandāyaṃ nigame Asibandhakaputto gāmaṇi Bhagavantam etad avoca: —

Brāhmaṇā bhante pacchābhūmakā kāmaṇḍalukā⁴ sevāla-mālīkā⁵ udakorohakā aggiparicārakā. Te mataṃ kālaṃ-kataṃ uyyāpentī nāma saññāpentī nāma saggam nāma okkamenti⁶. Bhagavā pana bhante pahoti tathā kātum, yathā sabbo loko kāyassa bheda parammaraṇā sugatiṃ saggam lokam upapajjeyyā⁷ ti.

Tena hi gāmaṇi taṃ yev' ettha paṭipucchissāmi, yathā te khameyya tathā naṃ² byākareyyāsi. Taṃ kiṃ maññasi gāmaṇi? Idh' assa puriso pañātipātī adinnādāyī kāmesu micchācārī musāvādī pisunavāco⁸ pharusavāco⁹ samphappalāpī abhijjhālu byāpannacitto micchādittihiko. Tam enaṃ mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bheda parammaraṇā sugatiṃ saggam lokam upapajjatū¹⁰ ti. Taṃ kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā kāyassa bheda parammaraṇā sugatiṃ saggam lokam upapajjeyyā¹⁰ ti?

No h'etaṃ bhante.

Seyyathā pi gāmaṇi puriso mahatiṃ puthusilaṃ gambhīre udakarahade¹¹ pakkhipeyya. Tam enaṃ mahājanakāyo

¹ deve vā manusse, S. ² om. B₁.

³ °tī ti, B₁.

⁴ kā°, B₁. S.

⁵ °lakā, S.

⁶ °manti, S.

⁷ upajj°, S.

⁸ °nāvāco, S.

⁹ om. S.

¹⁰ uppajj°, S.

¹¹ udakadahe, B.

saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ummuḍḍa¹ bho¹ puthusile uppilava² bho² puthusile thalam uppilava² bho² puthusile ti. Taṃ kiṃ maññasi gāmaṇi? Api nu sā mahatī puthusilā mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā ummuḍḍeyya vā uppilaveyya³ vā thalam vā uppilaveyyā³ ti?

No h'etaṃ bhante.

Evam eva kho gāmaṇi yo so puriso pāṇātipātī | pe⁴ | micchādittḥiko. Kiñcāpi naṃ mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjatū⁵ ti. Atha kho so puriso kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya⁵. Taṃ kiṃ maññasi gāmaṇi? Idh'assa⁶ puriso pāṇātipātā paṭivirato | pe⁷ | sammādittḥiko. Tam enaṃ mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjatū⁵ ti. Taṃ kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyā⁵ ti?

No h'etaṃ bhante.

Seyyathā pi gāmaṇi puriso sappikumbhaṃ vā telakumbhaṃ vā gambhīraṃ udakarahadaṃ⁸ ogāhitvā bhindeyya, tatrāyassa⁹ sakkarā vā¹⁰ kathalā vā, sā adho gāmi assa. Yaṅ ca khvassa tatra¹¹ sappi vā telaṃ vā, taṃ¹² uddhaṃ gāmi assa. Tam enaṃ mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: osīda¹³ bho¹³ sappi tela saṃsīda¹⁴ bho¹⁴ sappi tela¹⁵ avamgaccha¹² bho¹² sappi¹² telā¹² ti¹². Taṃ¹⁵ kiṃ maññasi gāmaṇi? Api nu

¹ ojjato, S.

² uplava bho, B.; S. has uppilavato.

³ upla°, B.

⁴ pa, B.

⁵ uppajj°, S.

⁶ icc' assa, S.

⁷ B. gives it in full extent.

⁸ udakadaham, B. ⁹ tatra yassa, B. B₁. ¹⁰ om. B₁. S.

¹¹ tattha, B.

¹² om. S.

¹³ °dato, B₁; °datā, S.

¹⁴ °dato, S.

¹⁵ telā ti, S.

taṃ sappi telaṃ mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā osīdeyya vā samsīdeyya vā avama¹ vā² gaccheyyā ti?

No h'etaṃ bhante.

Evam eva kho gāmaṇi yo so³ puriso pāṇātipātā paṭi-virato | pe⁴ | sammādiṭṭhiko. Kiñcāpi nama⁵ mahājanakāyo saṃgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ⁶ puriso kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjatū ti. Atha kho so puriso kāyassa bheda parammaraṇā sugatiṃ saggamaṃ lokamaṃ upapajjeyya (S. IV, p. 312 sqq.).

Iti dhammo suciṇṇo apāyehi rakkhati.

Tattha yā maggassa tikkhatā adhimattatā, ayaṃ dhammo * suciṇṇo sabbāhi upapattihi rakkhati. Evaṃ Bhagavā āha: —

*Tasmā rakkhītacittassa sammāsaṃkappagocarō⁷
sammādiṭṭhipurekkhāro ñatvāna udayabbayaṃ
thīnamiddhābhībhū bhikkhu sabbā duggatiyo jahe ti*

(Ud. p. 38).

Tattha duggatiṇaṃ hetu: taṇhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-upādānā⁸ khandhā⁸ idaṃ dukkhaṃ, cattāri upādānāni samudayo⁹.

Pañcakkhandhā dukkhaṃ.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ deseti dukkhassa pariññāya samudayassa pahānāya.

Tattha taṇhāya pañcīndriyāni rūpīni¹⁰ padaṭṭhānaṃ, avijjāya manindriyaṃ padaṭṭhānaṃ.

Pañcīndriyāni rūpīni¹⁰ rakkhanto samādhiṃ bhāvayati taṇhaṃ ca niggaṇhāti. Manindriyaṃ rakkhanto vipassanaṃ bhāvayati avijjāṃ ca niggaṇhāti.

Taṇhāniggahena dve upādānāni pahiyanti: kāmupādānaṃ ca silabbatupādānaṃ ca. Avijjāniggahena dve upādānāni pahiyanti: diṭṭhupādānaṃ ca attavādupādānaṃ ca.

¹ ava, S.

² om. S.

³ 'ssa, B.

⁴ pa, B.

⁵ taṃ, S.

⁶ B₁. S. add so.

⁷ 'rā, S.

⁸ 'nakkhandhā, S.

⁹ ayaṃ sam°, B.

¹⁰ rūpini, B. B₁; rūpāni, S.

Catūsu upādānesu pahīnesu dve dhammā bhāvanāpāri-
pūriṃ gacchanti: samatho ca vipassanā ca.

Idaṃ vuccati brahmacariyaṃ ti.

Tattha brahmacariyassa phalaṃ cattāri sāmāññaphalāni:
sotāpattiphalaṃ, sakadāgāmiphalaṃ, anāgāmiphalaṃ, ara-
hattaṃ¹ aggaphalaṃ².

Imāni cattāri brahmacariyassa phalāni ti³.

Iti purimakāni ca dve saccāni dukkhaṃ⁴ samudayo⁴
ca⁵, samatho ca vipassanā ca brahmacariyaṃ ca maggo,
brahmacariyassa⁶ phalāni⁶ ca⁷ tadārammaṇā ca asaṃkhatā
dhātu nirodho.

Imāni cattāri saccāni.

Tenāha: — Dhammo have rakkhati ti.

Tattha yaṃ paṭivedhena rakkhati, idaṃ dukkhaṃ, yato
rakkhati, ayaṃ samudayo, yena rakkhati, ayaṃ maggo,
yaṃ⁷ rakkhati, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha āyasmā Mahākaccāno: —

Ekamhi padaṭṭhāne ti.

Niyutto āvatto-hāro.

§ 8. Vibhatti-hāra.

1. Tattha katamo vibbatti-hāro?

Dhammaṃ ca padaṭṭhānaṃ | bhumiṃ cā ti.

Dve suttāni: vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca.
Dve paṭipadā: puññabhāgiyā ca phalabhāgiyā⁷ ca⁷. Dve
silāni: saṃvarasilaṃ ca pahānasilaṃ ca.

Tattha Bhagavā vāsanābhāgiyaṃ suttaṃ puññabhāgi-
yāya paṭipadāya desayati.

* So saṃvarasile t̥hito tena brahmacariyena brahmacāri
bhavati.

¹ arahattaphalaṃ, B.

² phalaṃ, S.; B₁ puts agga° before arahattam.

³ om. B.

⁴ dukkhasam°, S.

⁵ om. B₁. S.

⁶ °cariyapha°, S.

⁷ om. S.

Tattha Bhagavā nibbedhabhāgiyaṃ suttaṃ phalabhāgiyāya paṭipadāya desayati.

So pahānasīle ṭhito tena brahmacariyena brahmacārī bhavati.

2. Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

Vāsanābhāgiyaṃ nāma suttaṃ: dānakathā, sīlakathā, saggakathā, kāmānaṃ ādīnava, nekkhamme¹ ānisaṃso ti.

3. Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?

Nibbedhabhāgiyaṃ nāma suttaṃ: yā catusaccapakāsanā.

Vāsanābhāgiye sutte n'atthi pajānanā n'atthi maggo n'atthi phalaṃ. Nibbedhabhāgiye sutte atthi pajānanā atthi maggo atthi phalaṃ.

Imāni cattāri suttāni. *

Imesaṃ catunnaṃ suttānaṃ desanāya phalena sīlena brahmacariyena sabbato vicayena hārena vicinitvā yuttihārena yojayitabbā², yāvaticā nāṇassa³ bhūmi (Cf. p. 25). *

a) Tattha katame dhammā sādharmaṇā? *

Dve dhammā sādharmaṇā: nāmasādharmaṇā vatthusādharmaṇā ca, yaṃ vā pana kiñci aññaṃ pi evaṃ-jātiyaṃ. Micchattaniyatānaṃ sattānaṃ aniyatānañ ca sattānaṃ dassanapahātābbā kilesā sādharmaṇā. Puthujjanassa sotāpannassa ca kāmarāgabyāpādā sādharmaṇā. Puthujjanassa anāgāmissa ca uddhambhāgiyā⁴ saṃyojanā sādharmaṇā. Yaṃ kiñci ariyasāvako lokiyaṃ⁵ samāpattiṃ samāpajjati, sabbā sā vitarāgehi⁶ sādharmaṇā. Sādharmaṇā⁷ hi⁷ dhammā evaṃ aññaṃaññaṃ paramparaṃ sakāṃsakāṃ visayaṃ nātivattanti. Yo p'⁸ imehi dhammehi samannāgato, na so taṃ dhammaṃ upātivattati.

Ime dhammā sādharmaṇā.

b) Tattha katame dhammā asādharmaṇā?

Yāva desanaṃ⁹ upādāya gavesitābbā: sekhāsekhā bhābbābhābbā ti.

Aṭṭhamakassa sotāpannassa ca¹⁰ kāmarāgabyāpādā

¹ nikkhamme, S.; nikkhame, B.

² yojet°, S.

³ yānassa, S.

⁴ °yānaṃ, S.

⁵ °kaṃ, B.

⁶ avīta°, B₁; avigata°, B.

⁷ °nehi, S.

⁸ pi, B.

⁹ °nā, S.

¹⁰ S. *puts* ca *before* sotā°

sādhāraṇā, dhammatā asādhāraṇā¹. Aṭṭhamakassa anāgāmissa ca² uddhambhāgiyā saṃyojanā sādhāraṇā, dhammatā asādhāraṇā¹. Sabbesaṃ sekhānaṃ nāmaṃ sādhāraṇaṃ, dhammatā asādhāraṇā¹. Sabbesaṃ paṭipannakānaṃ nāmaṃ sādhāraṇaṃ, dhammatā asādhāraṇā. Sabbesaṃ sekhānaṃ sekhasilaṃ sādhāraṇaṃ, dhammatā asādhāraṇā.

Evam viśesānupassinā hīnukkaṭṭhamajjhimaṃ upādāya gavesitabbam.

- * Dassaṇabhūmi niyāmāvakkantiyā padaṭṭhānaṃ. Bhāvanābhūmi uttarikānaṃ phalānaṃ pattiyā padaṭṭhānaṃ. Dukkhā paṭipadā dandhābhiññā samathassa padaṭṭhānaṃ. Sukkhā paṭipadā khippābhiññā vipassanāya padaṭṭhānaṃ. Dānamayaṃ puññakiriyavatthu³ parato ghosassa sādhāraṇaṃ padaṭṭhānaṃ. Silamayaṃ puññakiriyavatthu cintāmayiyā paññāya sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puññakiriyavatthu bhāvanāmāyiyā paññāya sādhāraṇaṃ padaṭṭhānaṃ. Dānamayaṃ puññakiriyavatthu parato ca ghosassa sutamāyiyā ca paññāya sādhāraṇaṃ padaṭṭhānaṃ. Silamayaṃ puññakiriyavatthu cintāmayiyā ca paññāya yoniso ca manasikārassa sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puññakiriyavatthu bhāvanāmāyiyā ca paññāya sammādiṭṭhiyā ca sādhāraṇaṃ padaṭṭhānaṃ. Paṭirūpadesavāso vivekassa ca samādhissa ca⁴ sādhāraṇaṃ padaṭṭhānaṃ. Sappurisūpanissayo⁵ tiṇṇaṃ ca aveccapasādānaṃ samathassa ca sādhāraṇaṃ padaṭṭhānaṃ. Attasammāpanidhānaṃ⁶ hiriyā ca vipassanāya ca sādhāraṇaṃ padaṭṭhānaṃ. Akusalapariccāgo kusalavīmaṃsāya ca samādhindriyassa ca sādhāraṇaṃ padaṭṭhānaṃ. Dhammasvākkhātā⁷ kusalamūlaropānāya ca phalasaṃpattiyā ca sādhāraṇaṃ padaṭṭhānaṃ. Saṃghasuppaṭipannatā saṃghasutṭhūtāya sādhāraṇaṃ padaṭṭhānaṃ. Satthu sampadā appasannānaṃ ca pasādāya pasannānaṃ ca bhīyyobhāvāya sādhāraṇaṃ padaṭṭhānaṃ. Appaṭihatapātīmokkhatā dum-

¹ °ṇatā, S. ² S. *puts* ca *before* sotā°

³ °kriya°, B. *throughout*. ⁴ om. B₁.

⁵ °risassa nissayo, B₁. ⁶ attha°, B₁.

⁷ °svākhā°, B₁; °svākhyā°, B.; dhammasvākkhāta, S.

maṅkūṇaṅ ca puggalānaṃ niggahāya pesalānaṅ ca puggalānaṃ phāsuviḥārāya sādḥāraṇaṃ padaṭṭhānaṃ.

Tenaḥa āyasmā Mahākaccāno: —

Dhammaṅ ca padaṭṭhānaṃ ti.

Niyutto vibhatti-hāro.

§ 9. Parivattana-hāra.

Tattha katamo parivattano-hāro?

Kusalākusale dhamme ti.

Sammādiṭṭhissa purisapuggalassa micchādiṭṭhi nijjiṇṇā bhavati, ye c'assa micchādiṭṭhippacayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te¹ c'assa¹ nijjiṇṇā honti, sammādiṭṭhippacayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti. Sammāsaṃkappassa purisapuggalassa micchāsaṃkappo nijjiṇṇo bhavati, ye c'assa micchāsaṃkappapaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te c'assa nijjiṇṇā honti, sammāsaṃkappapaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti | pe² | Evaṃ sammāvācassa sammākammantassa sammā-ājīvassa | pe³ | sammāvimuttiñāṇadassanassa purisapuggalassa micchāvimuttiñāṇadassanaṃ nijjiṇṇaṃ bhavati, ye c'assa micchāvimuttiñāṇadassanappaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te c'assa nijjiṇṇā honti, sammāvimuttiñāṇadassanappaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti.

Yassa vā paṇātipātā paṭiviratassa paṇātipāto pahīno hoti, adinnādānā paṭiviratassa adinnādānaṃ pahīnaṃ hoti, brahmacāriṣṣa abrahmacariyaṃ pahīnaṃ hoti, saccavādissa musāvādo pahīno hoti, apisunavācassa pisunavācā pahīnā hoti, saṅhavācassa pharusavācā pahīnā hoti, kālavādissa samphappalāpo pahīno hoti, anabhijjhālussa⁴ abhijjhā

¹ me ca tassa, S.

² la, B₁; om. B.

³ la, B₁; B. in full.

⁴ ʻjjhāmanassa, B.

pahīnā hoti, abyāpannacittassa byāpādo pahīno hoti, sammādiṭṭhissa micchādiṭṭhi pahīnā hoti.

Ye ca kho keci ariyaṃ aṭṭhaṅgikaṃ maggaṃ garahanti, nesaṃ sandiṭṭhikā sahadhammikā gārayhā vādānuvādā āgacchanti.

Sammādiṭṭhiṃ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchādiṭṭhikā¹, tesam² bhavantānaṃ pujjā ca pāsamsā ca | pe³ |

Evam sammāsaṃkappaṃ sammāvācaṃ sammākammaṃ tam sammā-ājīvaṃ sammāvāyāmaṃ sammāsatiṃ sammāsamādhiṃ sammāvimuttiṃ⁴ sammāvimuttiñāṇadassanaṃ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchāvimuttiñāṇadassanā, tesam⁵ bhavantānaṃ pujjā ca pāsamsā ca.

Ye ca kho keci evam āhaṃsu: bhūñjitabbā kāmā pari-bhūñjitabbā kāmā, āsevitabbā kāmā nisevitabbā kāmā, bhāvayitabbā kāmā, bahulikātabbā kāmā ti, kāmehi veraṃaṇī tesam adhammo. Ye vā pana keci evam āhaṃsu: attakilamathānuyogo dhammo ti, niyyāniko tesam dhammo adhammo. Ye ca kho keci evam āhaṃsu: dukkho dhammo ti, sukho tesam dhammo⁶ adhammo.

Yathā vā pana bhikkhuno sabbasaṃkhāresu asubhānupassino viharato subhasaññā pahiyanti, dukkhānupassino viharato sukhasaññā pahiyanti, aniccānupassino viharato niccasaññā pahiyanti, anattānupassino viharato attasaññā pahiyanti, yaṃ yaṃ⁷ vā pana dhammaṃ rocayati vā upagacchati vā, tassa tassa dhammassa yo paṭipakkho svāssa⁸ aniṭṭhato ajjhāpanno bhavati.

Tenāha āyasmā Mahākaccāno: —

Kusalākusale dhamme⁹ ti.

Niyutto parivattano¹⁰-hāro.

¹ °diṭṭhi, B₁. ² te, B₁. S.

³ pa, B₁; om. B.

⁴ om. B₁. ⁵ te, S. ⁶ om. B₁. S.

⁷ om. S. ⁸ svassa, B.; svāyam, B₁.

⁹ °lākusaladhamme, B. B₁. ¹⁰ °nā, S.

§ 10. Vevacana-hāra.

Tattha katamo vevacano¹-hāro?

Vevacanāni bahūni ti.

Yathā ekaṃ² Bhagavā dhammaṃ³ aññamaññehi vevacanehi niddisati⁴.

Yathāha Bhagavā: —

*Āsā⁵ pihā ca abhinandanā ca
anekadhātūsu⁶ sarā patitthitā
aññānamūlappabhavā pajappitā
sabbā mayā⁷ byantikatā samūlakā⁸ ti* (Cf. p. 24).

Āsā nāma vuccati: yā bhavissassa atthassa āsisanā⁹, avassaṃ āgamissati¹ ti āsāssa¹⁰ uppajjati¹¹. Pihā nāma: yā¹² vattamānassa¹³ atthassa patthanā, 'seyyataraṃ vā disvā ediso bhaveyyan' ti pihāssa¹⁴ uppajjati. Atthanippatti-^{*} paṭipālanā abhinandanā nāma. Piyam vā nātiṃ abhinandati piyam vā dhammaṃ abhinandati appaṭikūlato vā abhinandati. Anekadhātū ti cakkhuhātu rūpadhātu cakkhuvīññādhātu, sotadhātu saddadhātu sotaviññādhātu, ghānadhātu gandhadhātu ghānaviññādhātu, jivhādhātu rasadhātu jivhāvīññādhātu, kāyadhātu phoṭṭhabbhadhātu kāyaviññādhātu, manodhātu dhammadhātu manoviññādhātu. Sarā ti keci rūpādhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā.

Tattha yāni cha gehasitāni domanassāni yāni ca cha gehasitāni somanassāni yāni ca cha nekkhammasitāni¹⁵ domanassāni yāni ca cha nekkhammasitāni¹⁵ somanassāni, imāni catuvīsa padāni taṇhāpakkho taṇhāya etaṃ vevacanaṃ. Yā cha upekkhā gehasitā ayaṃ diṭṭhipakkho. Sā yeva patthanākārena dhammanandi dhammapemaṃ dhammajjhosānan¹⁶ ti taṇhāya etaṃ vevacanaṃ. Cittaṃ mano-

¹ 'nā, S. ² om. B₁. S.

³ ekadhammaṃ, B₁. S. ⁴ niddissati, B₁. S.

⁵ B. adds ca. ⁶ 'tusu, S. ⁷ B. B₁ add bhavā.

⁸ 'likā, B₁. S.; 'katā, B. ⁹ āsisanā, B. B₁.

¹⁰ āsā sā, S.; āsāsa, B₁. ¹¹ upap°, B₁. ¹² sā, S.

¹³ 'mānakassa, B. S. ¹⁴ pihā sā, S.; pihāsa, B₁.

¹⁵ nikkhama°, B. ¹⁶ dhamma-ajjh°, B₁.

viññāṇan ti cittassa etaṃ vevacanaṃ. Manindriyaṃ manodhātu manāyatanam vijānanā ti manass' etaṃ vevacanaṃ. Paññindriyaṃ paññābalaṃ adhipaññā sikkhā¹ paññakkhandho dhammavicayasambojjhaṅgo ñāṇam² sammādiṭṭhi tiraṇā vipassanā dhamme-ñāṇam atthe-ñāṇam anvaye-ñāṇam khaye-ñāṇam anuppāde-ñāṇam anaññātāññassāmī-tindriyaṃ³ aññindriyaṃ aññātāvindriyaṃ cakkhu⁴ vijjā buddhi bhūri medhā āloko, yaṃ vā pana⁵ kiñci aññaṃ pi evaṃ-jātiyaṃ paññāya etaṃ vevacanaṃ.

Pañcindriyāni⁶ lokuttarāni sabbā paññā, api ca adhipateyyaṭṭhena⁷ saddhā, ārambhaṭṭhena viriyaṃ, apilāpanaṭṭhena sati, avikkhepanaṭṭhena samādhi, pajānanatṭhena paññā.

* Yathā ca⁸ buddhānussatiyaṃ⁹ vuttaṃ: —

Iti pi so Bhagavā arahaṃ sammāsambuddho vijjācaraṇa-sampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ buddho Bhagavā.

Balanippattigato¹⁰ vesārajapatto adhigatapaṭisambhido catuyogavippahīno agatigamanavitivatto uddhaṭasallo nirūlhavaṇo madditakaṇṭako¹¹ nibbāhitapariyutṭhāno¹² bandhanātito gandhavinivethano ajjhāsayavitivatto¹³ bhinnandhakāro cakkhumā lokadhammasamatikkanto anurodhavirodhavippayutto iṭṭhāniṭṭhesu dhammesu asaṃkhepagato bandhanātivatto¹⁴ ṭhapitasaṅgāmo abhikkantataro okkā-dharo¹⁵ ālokararo pajjotakararo tamonudo raṇaṇjaho aparimāṇavaṇṇo appameyyavaṇṇo asaṃkheyyavaṇṇo ābhaṃkaro pabhaṃkaro dhammobhāsapajjotakararo¹⁶ ca buddho¹⁷ bhagavanto ti¹⁸ buddhānussatiyā etaṃ vevacanaṃ.

Yathā ca dhammānussatiyaṃ vuttaṃ: —

¹ B. *adds* paññā.

² ñāṇa, S.

³ anvaññata°, S.

⁴ cakkhum, B.

⁵ B. *adds* yaṃ.

⁶ paññi°, S.

⁷ ādhi°, B.

⁸ om. S.

⁹ °yā, S.

¹⁰ phalanibbatti°, S.

¹¹ °kaṇṭhako, S.

¹² nibbāvita°, B₁; nibbāpita°, S.

¹³ °sayativatto, B₁.

¹⁴ °nātivativatto, B.

¹⁵ °dhāro, B₁.

¹⁶ B. *adds* ti.

¹⁷ buddhā, B. B₁.

¹⁸ B. B₁ *add* ca.

*Svākkhāto*¹ *Bhagavatū dhammo sandiṭṭhiko akāliko ehipassiko opanayiko*² *paccattaṃ veditaṃ viññūhi*³, *yad idaṃ madanimmadano pipāsavinayo ālayasamuggahāto vattupacchedo suññato atidullabho taṇhakkhayo virāgo nirodho nibbānaṃ.*

Asamkhatam anantam anāsavañ ca⁴
saccañ ca pāram nipuṇaṃ sududdasaṃ
ajajjaraṃ⁵ dhuvam apalokitañ ca⁶
anidassanaṃ⁷ nippapañca santam
Amataṃ paṇitaṃ⁸ sivañ ca khemaṃ
taṇhakkhayo acchariyañ ca abbhutaṃ
anītikaṃ 'nītikadhammaṃ⁹ eva¹⁰
nibbānam etaṃ sugatena desitaṃ
Ajātam abhūtam anupaddavañ¹¹ ca¹¹
akataṃ¹² asokañ ca atho visokaṃ
anupasaggaṃ 'nupasaggadhammaṃ¹³
nibbānam etaṃ sugatena desitaṃ

Gambhirañ c'eva duppassaṃ uttarañ ca anuttaraṃ
asamaṃ appaṭisamaṃ jeṭṭhaṃ seṭṭhan ti vuccati

Leṇaṃ ca tāṇaṃ araṇaṃ anaṅganaṃ¹⁴
akācam etaṃ vimalaṃ ti vuccati
dīpo sukhaṃ appamaṇaṃ patiṭṭhā
akiñcanaṃ appapañcaṃ ti vuttaṃ ti

dhammānussatiyā etaṃ vevacaṇaṃ.

Yathā ca samghānussatiyaṃ¹⁵ vuttaṃ: —

*Supaṭipanno ujupaṭipanno nāyapaṭipanno sāmācipaṭipanno, yad idaṃ cattāri purisaṃyugāni attha purisaṃyugāla, esa Bhagavato sāvakasaṃgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇeyyo anuttaraṃ puññakkhattaṃ lokassa*¹⁶.

¹ svākhā°, B₁; svakkyāto, B.

² °neyyiko, B. B₁.

³ B₁ adds ti. ⁴ om. B₁. S.

⁵ ajajjaraṃ taṃ, B.; ajjaraṃ taṃ, B₁.

⁶ °lokiyaṃ, B.; °lokiṇaṃ, B₁; ca not in MSS.

⁷ adassa°, B.; B. B₁ add vā.

⁸ all MSS. add ca.

⁹ anitadadh°, B₁; anitika°, S.

¹⁰ B. adds vā.

¹¹ athānuppadavaṃ, B.

¹² °tañ ca, S.

¹³ anupa°, B₁. S.

¹⁴ °gaṇaṃ, B. B₁.

¹⁵ °yā, B₁. S.

¹⁶ om. B₁.

Silasampanno samādhisampanno paññāsampanno vimutti-
sampanno vimuttiñānadassanasampanno sattānaṃ sāro
sattānaṃ maṇḍo sattānaṃ uddhāro sattānaṃ esikā¹ sattā-
naṃ surabhi² pasūnaṃ puḷḷo³ devānaṃ ca manussānaṃ
cā ti saṃghānussatiyā etaṃ vevacanaṃ.

Yathā ca silānussatiyaṃ⁴ vuttaṃ: —

*Yāni tāni silāni akhaṇḍāni acchiddāni asabalāni akammā-
sāni ariyāni ariyakantāni bhūjissāni viññūpasatthāni⁵ apa-
rāmatthāni⁶ samādhisaṃvattanikāni.*

Alaṃkāro ca silaṃ uttamaṅgo pasobhaṇatāya, nidhānaṃ
ca silaṃ sabbadosaggasamatikkamanaṭṭhena⁷, sippaṃ ca
silaṃ akkhaṇavedhitāya⁸, velā ca silaṃ anatikkamanaṭṭhe-
na, dhaññaṃ ca silaṃ dāliddopacchedanaṭṭhena⁹, ādāso ca
silaṃ dhammavolokanaṭṭhena¹⁰, pāsādo ca silaṃ volokanaṭṭhe-
na, sabbabhūmānuparivatti ca silaṃ amatapariyosānaṃ ti
silānussatiyā etaṃ vevacanaṃ.

Yathā ca cāgānussatiyaṃ¹¹ vuttaṃ: —

*Yasmim samaye ariyasāvako aḅāraṃ ajjhāvasati mutta-
cāgo payatapaṇi vossaggarato yācayogo dānaṃvibhāga-
rato ti*

cāgānussatiyā etaṃ vevacanaṃ.

Tenāha āyasmā Mahākaccāno¹²: —

Vevacanaṃ bahūni ti.

Niyutto vevacano-hāro.

§ 11. Paññatti-hāra.

Tattha katamo paññatti-hāro?

Ekam Bhagavā dhammaṃ paññattihi¹³ vividhāhi¹³ de-
seti¹⁴ ti.

¹ °ko, all MSS. exc. Com. ² om. B₁. ³ pūjo, S.

⁴ °yā, S. ⁵ °pasattāni, B.; °passatthāni, B₁.

⁶ apara°, B₁. S. ⁷ sampadobhagga°, S.

⁸ akkhaṇā°, S. ⁹ dal°, S. ¹⁰ dhammaṃ volo°, S.

¹¹ °yā, B₁. S. ¹² °kaccāyano, S.

¹³ paññattivi°, S. ¹⁴ °hī, S.

Yā pakatikathāya desanā, ayam¹ nikkhepapaññatti. Kā *
ca pakatikathāya desanā?

Cattāri saccāni.

Yathā Bhagavā āha: —

Idaṃ dukkhaṃ ti.

Ayam paññatti pañcannaṃ khandhānaṃ channaṃ dhātūnaṃ aṭṭhārasannaṃ dhātūnaṃ dvādasannaṃ āyatanānaṃ dasannaṃ indriyānaṃ nikkhepapaññatti.

Kabalikāre² ce bhikkhave āhāre atthi rāgo atthi nandi atthi taṇhā, patitṭhitaṃ tattha viññānaṃ virūlhaṃ. Yattha patitṭhitaṃ viññānaṃ virūlhaṃ, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. Yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyati punabbhavābhiniḃbatti. Yattha atthi āyati punabbhavābhiniḃbatti, atthi tattha āyati jātijarāmarānaṃ. Yattha atthi jātijarāmarānaṃ, sasokaṃ taṃ bhikkhave sadaraṃ³ sa-upāyāsan ti vadāmi. Phasse ce | pe⁴ | manosañcetanāya ce . . . viññāṇe ce bhikkhave āhāre atthi rāgo atthi nandi atthi taṇhā, patitṭhitaṃ tattha viññānaṃ virūlhaṃ. Yattha patitṭhitaṃ viññānaṃ virūlhaṃ, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. Yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyati punabbhavābhiniḃbatti. Yattha atthi āyati punabbhavābhiniḃbatti, atthi tattha āyati jātijarāmarānaṃ. Yattha atthi jātijarāmarānaṃ, sasokaṃ taṃ bhikkhave sadaraṃ⁵ sa-upāyāsan ti vadāmi (S. II, p. 101 sq.).

Ayam pabhavapaññatti dukkhassa ca samudayassa ca.

Kabalikāre² ce bhikkhave āhāre n'atthi rāgo n'atthi nandi n'atthi taṇhā, appatitṭhitaṃ tattha viññānaṃ avirūlhaṃ. Yattha appatitṭhitaṃ viññānaṃ avirūlhaṃ, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṃkhārānaṃ vuddhi. Yattha n'atthi saṃkhārānaṃ vuddhi, n'atthi tattha āyati punabbhavābhiniḃbatti. Yattha n'atthi āyati punabbhavābhiniḃbatti, n'atthi

¹ om. B₁. S.

² oḷi°, B₁; oḷim°, S.

³ sādāraṃ, S.

⁴ pa, B.

⁵ saradaṃ, S.

tattha āyati jātijarāmaranaṃ. Yattha n'atthi āyati jātijarāmaranaṃ, asokan taṃ bhikkhave adaraṃ anupāyāsan ti vadāmi. *Fhase*¹ | *pe*² | *manosañcetanāya ce*³ . . . *viññāṇe ce bhikkhave*³ *āhāre n'atthi rāgo n'atthi nandi n'atthi taṇhā, appatitṭhitaṃ tattha viññāṇaṃ avirūlhaṃ. Yattha appatitṭhitaṃ viññāṇaṃ avirūlhaṃ, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṃkhārānaṃ vuddhi. Yattha n'atthi saṃkhārānaṃ vuddhi, n'atthi tattha āyati punabbhavābhiniḃbatti. Yattha n'atthi āyati punabbhavābhiniḃbatti, n'atthi tattha āyati jātijarāmaranaṃ. Yattha n'atthi āyati jātijarāmaranaṃ, asokan taṃ bhikkhave adaraṃ anupāyāsan ti vadāmi* (S. II, p. 102sq.).

Ayaṃ pariññāpaññatti⁴ dukkhassa, pahānapaññatti⁵ samudayassa, bhāvanāpaññatti maggassa, sacchikiriyāpaññatti nirodhassa.

*Samādhiṃ bhikkhave bhāvetha. Appamatto nipako sato samāhito bhikkhave bhikkhu yathābhūtaṃ pajānāti. Kiñ*⁶ *ca*⁶ *yathābhūtaṃ pajānāti? Cakkhuṃ*⁷ *aniccan ti yathābhūtaṃ pajānāti. Rūpā aniccā ti yathābhūtaṃ pajānāti. Cakkhuvīññāṇaṃ aniccan ti yathābhūtaṃ pajānāti. Cakkhusamphasso anicco ti yathābhūtaṃ pajānāti. Yam p'*⁸ *idaṃ*⁸ *cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam pi aniccan ti yathābhūtaṃ pajānāti. Sotaṃ* | *pe*⁹ | *ghānaṃ . . . jivhā . . . kāyo . . . mano anicco ti yathābhūtaṃ pajānāti. Dhammā aniccā ti yathābhūtaṃ pajānāti. Manovīññāṇaṃ aniccan ti yathābhūtaṃ pajānāti. Manosamphasso anicco ti yathābhūtaṃ pajānāti. Yam p'*¹⁰ *idaṃ*¹⁰ *manosamphassapaccayā uppajjati*¹¹ *vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ*¹ *vā*¹, *tam pi aniccan ti yathābhūtaṃ pajānāti* (Cf. S. IV, p. 80).

Ayaṃ bhāvanāpaññatti maggassa.

Pariññāpaññatti dukkhassa, pahānapaññatti samudayassa, sacchikiriyāpaññatti nirodhassa.

¹ om. S.

² pa, B.; la, B₁.

³ om. B₁.

⁴ paññā°, S.

⁵ pahānaṃ p°, S.

⁶ kiñci, B₁. S.

⁷ cakkhu, B₁. S.

⁸ idaṃ, B. S.

⁹ pa, B. B₁.

¹⁰ idaṃ, B.

¹¹ upapajjati, S.

*Rūpaṃ Rādhe vikiratha vidhamatha¹ viddhamsetha viki-
lanikaṃ karotha paññāya taṇhakkhayāya paṭipajjatha. Taṇhakkhayā dukkhakkhayo, dukkhakkhayā nibbānaṃ. Ve-
danaṃ | pe² | saññaṃ saṅkhāre viññānaṃ vikiratha
vidhamatha¹ viddhamsetha viki-lanikaṃ karotha paññāya
taṇhakkhayāya paṭipajjatha. Taṇhakkhayā dukkhakkhayo,
dukkhakkhayā nibbānaṃ (Cf. S. III, p. 190).*

Ayaṃ nirodhapaññatti nirodhassa, nibbidāpaññatti assā-
dassa, pariññāpaññatti dukkhassa, pahānapaññatti samud-
ayassa, bhāvanāpaññatti maggassa, sacchikiriyāpaññatti
nirodhassa.

So³ idaṃ dukkhan ti yathābhūtaṃ pajānāti, ayaṃ
dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkha-
nirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodha-
gāminipaṭipadā ti yathābhūtaṃ pajānāti, ayaṃ paṭivedha-
paññatti saccānaṃ.

Nikkhepapaññatti dassanabhūmiyā, bhāvanāpaññatti
maggassa, sacchikiriyāpaññatti sotāpattiphalassa.

So ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āsava-sam-
udayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti
yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminipaṭipadā
ti yathābhūtaṃ pajānāti, ime āsavā asesam nirujjhanti ti
yathābhūtaṃ pajānāti.

Ayaṃ uppādapaññatti khaye-ñāṇassa, okāsapaññatti
anuppāde-ñāṇassa, bhāvanāpaññatti maggassa, pariññā-
paññatti dukkhassa, pahānapaññatti samudayassa, āram-
bhapaññatti viriyindriyassa, āhaṭanāpaññatti⁴ āsāṭikānaṃ⁵, *
nikkhepapaññatti bhāvanābhūmiyā, abhinighātapaññatti⁶
pāpakānaṃ akusalānaṃ dhammānaṃ.

*Idaṃ dukkhan ti me bhikkhave pubbe ananussutesu
dhammesu cakkhuṃ udapādi ñāṇaṃ⁷ udapādi⁷ paññā uda-
pādi vijjā udapādi āloko udapādi. Ayaṃ dukkhasamudayo
ti me bhikkhave | pe⁸ | Ayaṃ dukkhanirodho ti me bhikkhave
. . . Ayaṃ dukkhanirodhagāminipaṭipadā ti me bhikkhave*

¹ vigamatha, S.

² pa, B. B.

³ om. S.

⁴ āsāṭanipa°, B.; asāṭanāpa°, B.

⁵ asā°, B. B.

⁶ °nikkāta°, B.

⁷ om. B.

⁸ la, B.; om. B.

pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ¹ udapādi¹ paññā udapādi vijjā udapādi āloko udapādi (Cf. S. V, p. 424 sq.).

Ayaṃ desanāpaññatti saccānaṃ, nikkhepapaññatti sutamayiyā paññāya, sacchikiriyāpaññatti anaññātaññassāmī-tindriyassa, pavattanāpaññatti dhammacakkassa.

Taṃ kho paṇ' idaṃ dukkhaṃ pariññeyyan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ² udapādi² paññā udapādi vijjā udapādi āloko udapādi. So kho paṇāyaṃ dukkhasamudayo pahātabbo ti me bhikkhave | pe³ | So kho paṇāyaṃ dukkhanirodho sacchikātabbo ti me bhikkhave | pe³ | Sā kho paṇāyaṃ dukkhanirodhagāminipati-padā bhāvetabbā ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi (Cf. S. V, p. 424 sq.).

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti cintāmayiyā paññāya, sacchikiriyāpaññatti aññindriyassa⁴.

Taṃ kho paṇ' idaṃ dukkhaṃ pariññātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

So kho¹ paṇāyaṃ dukkhasamudayo pahīno ti me bhikkhave | pe³ | So kho paṇāyaṃ dukkhanirodho sacchikato ti me bhikkhave | pe⁵ | Sā kho paṇāyaṃ dukkhanirodhagāminipati-padā bhāvitā ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi (Cf. S. V, p. 424 sq.).

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti bhāvanāmayiyā paññāya, sacchikiriyāpaññatti aññātāvino indriyassa, pavattanāpaññatti dhammacakkassa.

Tulam atulañ ca sambhavaṃ

bhavasamkhāram avassajī⁶ muni

ajjhattarato samāhito

abhida⁷ kavacam iv'attasambhavan ti (S. V, p. 263;

A. IV, p. 312; Ud. p. 64).

¹ om. B₁.

² om. S.

³ pa, B. B₁.

⁴ paññi^o, S.

⁵ pa, B.; la, B₁.

⁶ oji, all MSS.

⁷ abhinda, S.

Tulan ti saṃkhāradhātu. Atulan ti nibbānadhātu. Tulam atulañ ca sambhavan ti abhiññāpaññatti sabbadhammaṇaṃ, nikkhepapaññatti dhammapaṭisambhidāya. Bhavasamkhāram avassaji munī ti pariccāga-paññatti samudayassa, pariññāpaññatti dukkhassa. Aj-jhattarato samāhito ti bhāvanāpaññatti kāyagatāya satiya, ṭhitipaññatti¹ cittekaggatāya. Abhida² kavacam iv' attasambhavan ti abhinibbidāpaññatti cittassa, upā-dānāpaññatti³ sabbaññutāya, padālanāpaññatti avijjaṇḍa-kosānaṃ.

Tenāha Bhagavā: — Tulam atulañ ca sambhavan ti.

Yo dukkham adakki⁴ yato nidānaṃ

kāmesu so jantu kathaṃ nameyya

kāmā hi loke saṅgo ti ñatvā

tesaṃ satimā vinayāya sikkhe ti (Cf. S. I, p. 117sq.).

Yo dukkhan ti vevacanapaññatti ca⁵ dukkhassa pariññāpaññatti ca. Yato nidānan ti pabhavapaññatti ca⁶ samudayassa pahānāpaññatti ca. Adakkhī ti vevacanapaññatti ca nāṇacakkhussa paṭivedhapaññatti ca. Kāmesu so jantu kathaṃ nameyyā ti vevacanapaññatti ca kāmataṇhāya abhinivesapaññatti⁷ ca. Kāmā hi loke saṅgo ti ñatvā ti⁶ paccattikato dassanapaññatti kāmānaṃ, kāmā hi aṅgārakāsupamā maṃsapesupamā pāvaka-kappā papāta-uragopamā ca. Tesaṃ satimā ti apacayapaññatti pahānāya, nikkhepapaññatti kāyagatāya⁸ satiya, bhāvanāpaññatti maggassa. Vinayāya sikkhe ti paṭivedhapaññatti rāgavinayassa dosavinayassa mohavinayassa.

Jantū ti vevacanapaññatti yogissa. Yadā hi yogi⁹ 'kāmā saṅgo' ti pajānāti¹⁰, so kāmānaṃ anuppādāya¹¹ kusale dhamme upādayati¹², so anuppanānaṃ kusalānaṃ dhammānaṃ uppādāya¹³ vāyamati.

¹ dhiti°, B. S.

² °daṃ, S.

³ sa-upā°, S.

⁴ addakki°, B. S.

⁵ om. B. S.

⁶ om. S.

⁷ abhinivesana°, S.

⁸ °tā, B. S.

⁹ °gi, B. S.

¹⁰ jā°, B. S. ¹¹ anupā°, B. S. ¹² uppā°, S.; uppādayati, B.

¹³ upā°, B. S.

Ayaṃ vāyāmapaññatti appattassa pattiyā, nikkhepa-
paññatti oramattikāya¹ asantuṭṭhiyā.

Tattha so uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā²
vāyamatī ti ayaṃ appamādapaññatti bhāvanāya, nikkhe-
papaññatti viriyindriyassa, ārakkhapaññatti kusalānaṃ
dhammānaṃ, ṭhitipaññatti adhicittasikkhāya.

Tenāha Bhagavā:— Yo dukkham addakki yato nidānaṃ ti.

* *Mohasambandhano loko bhabbarūpo³ va dissati
upadhibandhano bālo tamasā parivārito
assirī⁴ viya khāyati passato n'atthi kiñcanaṃ ti* (Ud.
p. 79; cf. Dh. A. p. 175).

Mohasambandhano loko ti desanāpaññatti vipallā-
sānaṃ. Bhabbarūpo⁵ va dissatī ti viparītapaññatti lo-
kassa. Upadhibandhano bālo ti pabhavapaññatti pāpa-
kānaṃ icchāvacaṇānaṃ, kiccapaññatti pariyuṭṭhānānaṃ,
balavapaññatti⁶ kilesānaṃ, virūhanāpaññatti⁷ saṃkhārā-
naṃ. Tamasā parivārito ti desanāpaññatti avijjandha-
kāraṃ vevacaṇānaṃ ca. Assirī⁴ viya khāyatī ti
dassanapaññatti⁸ dibbacakkhussa, nikkhepapaññatti paññā-
cakkhussa. Passato n'atthi kiñcanaṃ ti paṭivedha-
paññatti sattānaṃ. Rāgo kiñcanaṃ doso kiñcanaṃ moho
kiñcanaṃ.

Tenāha Bhagavā: — Mohasambandhano loko ti.

*Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṃkhataṃ⁹.
No ce taṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ
asaṃkhataṃ, na idha jātassa bhūtassa katassa saṃkhataṃ
nissaraṇaṃ paññāyetha. Yasmā ca kho bhikkhave atthi
ajātaṃ abhūtaṃ akataṃ asaṃkhataṃ, tasmā jātassa bhū-
tassa katassa saṃkhataṃ nissaraṇaṃ paññāyatī ti* (Ud.
p. 80 sq.).

¹ ottikā ca, B₁.

² dhi°, B₁. S.

³ sabba°, B. B₁.

⁴ asiri, S.; asīri, B₁.

⁵ sabba°, all MSS. exc. Com.

⁶ bālap°, S.

⁷ virūpānā°, S.

⁸ dassanā°, B₁.

⁹ °tan ti, B₁.

No ce taṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ asaṃkhatan ti desanāpaññatti nibbānassa vevacanapaññatti ca. Na idha jātassa bhūtassa katassa saṃkhatassa¹ nissaraṇaṃ paññāyethā ti vevacanapaññatti saṃkhatassa upanayanapaññatti ca. Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṃkhatan ti vevacanapaññatti nibbānassa jotānāpaññatti² ca. Tasmā jātassa bhūtassa katassa saṃkhatassa nissaraṇaṃ paññāyatī ti ayaṃ vevacanapaññatti nibbānassa, niyyānikapaññatti maggassa, nissaraṇapaññatti saṃsārato.

Tenāha Bhagavā: — No ce taṃ abhavissā ti.

Tenāha āyasmā Mahākaccāno: —

Ekam Bhagavā dhammaṃ paṇattīhi vividhāhi desetī ti.

Niyutto paññatti-hāro.

§ 12. Otaraṇa-hāra.

Tattha katamo otaraṇo-hāro?

Yo ca paṭiccuppādo ti.

Uddham adho sabbadhi vippamutto

ayaṃ ahasmā³ ti⁴ anānupassī

evaṃ vimutto udātari⁵ oghaṃ

atiṇṇapubbaṃ apunabbhavāyā ti (Ud. p. 74).

Uddhan ti rūpadhātu ca arūpadhātu ca. Adho ti kāmādhātu. Sabbadhi vippamutto ti te-dhātuke ayaṃ asekāvimutti.

Tāni yeva asekāni pañcendriyāni.

Ayaṃ indriyehi otaraṇā.

Tāni yeva asekāni pañcendriyāni vijjā. Vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho, saṃkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatānanirodho, saḷāyatānanirodhā phassanirodho, phassanirodhā vedanānirodho, vedanāniro-

¹ om. S.

² jotasa°, S.

³ °smiṃ, B₁; āham asmin, S.

⁴ om. B₁.

⁵ °tari, B₁.

dhā taṅhānirodho, taṅhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇasokaparidevadukkhadomanassūpāyāsā nirujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.
Ayaṃ paṭiccasamuppādehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni tīhi khandhehi saṃgahitāni: silakkhandhena samādhikkhandhena paññakkhandhena¹.

Ayaṃ khandhehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni saṃkhārapariyāpannāni. Ye saṃkhārā anāsavā no ca² bhavaṅgā, te saṃkhārā
* dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

* Ayaṃ ahaṃsī³ ti anānupassī ti ayaṃ sakkāyadiṭṭhiyā samugghāto.

Sā sekhāvimutti tāni yeva sekhāni pañcindriyāni.

Ayaṃ indriyehi otaraṇā.

Tāni yeva sekhāni pañcindriyāni vijjā. Vijjuppādā avijjānirodho, avijjānirodhā saṃkhānanirodho⁴ . . .

Evam sabbo paṭiccasamuppādo.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vijjā paññakkhandho.

Ayaṃ khandhehi otaraṇā.

Sā yeva vijjā saṃkhārapariyāpannā. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Sekhāya ca vimuttiyā asekhāya⁵ ca⁵ vimuttiyā⁵ vimutto udatāri⁶ oghaṃ atiṇṇapubbaṃ apunabbhavāya⁷.

¹ paññā°, B.

² ce, S.

³ aham asmin, S.

⁴ B₁ has pa instead of saṃkhāra°

⁵ cm. B₁.

⁶ °tari, B₁.

⁷ puna°, S.

Tenāha Bhagavā: — Uddham adho ti.

Nissitassa calitaṃ anissitassa calitaṃ n'atthi, calite asati passaddhi, passaddhiyā sati nati¹ na hoti, natiyā asati āgatigati na hoti, āgatigatiyā asati cutupapāto na hoti, cutupapāte asati nev'idha na huraṃ² na ubhayamantarena, es' ev' anto dukkhassā ti (Ud. p. 81).

Nissitassa calitan ti nissayo nāma duvidho: taṇhā-nissayo³ diṭṭhinissayo ca.

Tattha yā⁴ rattassa cetanā ayaṃ taṇhānissayo, yā⁴ sammūlhasa⁵ cetanā ayaṃ diṭṭhinissayo. Cetanā pana saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ. Evaṃ sabbo paṭiccasamuppādo . . .⁶

Ayaṃ paṭiccasamuppādehi⁷ otaraṇā.

Tattha yā rattassa vedanā ayaṃ⁸ sukhā⁹ vedanā⁹, yā sammūlhasa¹⁰ vedanā ayaṃ adukkhamasukhā vedanā. Imā vedanā vedanākkhandho¹¹.

Ayaṃ khandhehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ somanassindriyaṃ ca. Adukkhamasukhā vedanā upekkhindriyaṃ.

Ayaṃ indriyehi otaraṇā.

Tāni yeva indriyāni saṃkhārapariyāpannāni. Ye saṃkhārā sāsavā bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ sāsavaṃ bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Anissitassa calitaṃ n'atthi ti samathavasena vā taṇhāya anissito vipassanāvasena¹² vā diṭṭhiyā anissito.

Yā vipassanā ayaṃ vijjā. Vijjuppādā avijjānirodho. Avijjānirodhā saṃkhāranirodho. Saṃkhāranirodhā viññāṇanirodho. Evaṃ sabbo paṭiccasamuppādo¹³.

¹ na ha, B.; S. has yanatin ti instead of sati nati na.

² °raṇ ca, B₁. ³ B. adds ca. ⁴ om. B.

⁵ mūlhasa, all MSS. exc. Com. ⁶ la, B₁. ⁷ °do, S.

⁸ after sukhā, B₁. ⁹ sukha°, S.

¹⁰ saṃmu°, B. B₁. ¹¹ vedana°, S.

¹² °nāya va°, S. ¹³ om. B₁.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vipassanā paññakkhandho¹.

Ayaṃ khandhehi otaraṇā.

Sā yeva vipassanā dve indriyāni: viriyindriyaṅ ca paññindriyaṅ ca.

Ayaṃ indriyehi otaraṇā.

Sā yeva vipassanā saṃkhārapariyāpannā². Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusamgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Passaddhiyā satī ti duvidhā passaddhi: kāyikā ca cetasikā ca.

Yaṃ kāyikaṃ sukhaṃ ayaṃ kāyikā³ passaddhi. Yaṃ cetasikaṃ sukhaṃ ayaṃ cetasikā⁴ passaddhi⁴. Passaddhakāyo sukhaṃ vedayati. Sukhino cittaṃ samādhīyati. Samāhito yathābhūtaṃ pajānāti. Yathābhūtaṃ pajānanto nibbindati. Nibbindanto virajjati. Virāgā vimuccati. Vimuttasmiṃ vimutt'ambhi ti ñāṇaṃ hoti, khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā ti pajānāti.

So na namati rūpesu na saddesu na gandhesu na rasesu na phoṭṭhabbesu na dhammesu khayā rāgassa khayā dosassa khayā mohassa. Yena rūpena Tathāgataṃ tiṭṭhantaṃ caraṃ⁵ paññāpayamāno paññāpeyya, tassa rūpassa khayā virāgā nirodhā cāgā paṭinissaggā rūpasamkhaye
* vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na upeti, atthi⁶ n'atthi ti pi na⁷ upeti, nev' atthi no⁸ n'atthi ti pi na upeti. Atha kho gambhīro appameyyo asaṃkheyyo nibbuto ti yeva saṃkhaṃ⁹ gacchati khayā rāgassa¹⁰ khayā dosassa khayā mohassa. Yāya vedanāya | pe¹¹ | yāya saññāya . . . yehi saṃkhārehi . . .¹² yena viññāṇena

¹ paññā^o, B.

² °paripannā, B₁.

³ kāyikaṃ, S.; kāya, B. B₁.

⁴ °ka pa^o, S.

⁵ caraṇaṃ, S.

⁶ S. adds ti pi.

⁷ om. S.

⁸ na, B.

⁹ saṃkhyam, S.

¹⁰ virāgassa, B₁.

¹¹ pa, B.; om. B₁.

¹² la, B₁.

Tathāgataṃ tiṭṭhantaṃ¹ caraṃ paññāpayamaṇo paññāpeyya, tassa viññāṇassa khayā virāgā nirodhā cāgā paṭinissaggā viññāṇasaṃkhave vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na upeti, atthi n'atthi ti pi na upeti, nev'atthi no² n'atthi ti pi na upeti. Atha kho gambhīro appameyyo asaṃkheyyo nibbuto ti yeva saṃkhaṃ³ gacchati.

Āgatī ti idhāgati. Gati ti peccabhavo. Āgati gati⁴ pi na bhavanti. Nev'idhā ti chasu ajjhattikesu āyatanesu. Na huran ti chasu⁵ bāhiresu āyatanesu. Na ubhayamantarenā⁶ ti phassasamuditesu⁷ dhammesu attānaṃ na passati. Es' ev'anto dukkhassā ti paṭicca-samuppādo. So duvidho: lokiyo⁸ ca lokuttaro ca.

Tattha lokiko⁸: avijjāpaccayā saṃkhārā⁹ yāva jarāmaṇā, lokuttaro: silavato avippaṭisāro jāyati¹⁰ yāva nāparaṃ itthattāyā ti pajānāti.

Tenāha Bhagavā: — Nissitassa calitaṃ anissitassa calitaṃ n'atthi | pe¹¹ | es'ev'anto dukkhassā ti.

*Ye keci sokā paridevitā vā
dukkhañ ca lokasmim¹² anekarūpaṃ
piyaṃ paṭicca ppabhavanti¹³ ete¹⁴
piye asante na bhavanti ete.
Tasmā hi te sukhino vītasokā
yesaṃ piyaṃ¹⁵ n'atthi kuhīnci loke
tasmā asokaṃ virajaṃ patthayāno
piyaṃ na kayirātha¹⁶ kuhīnci loke ti (Ud. p. 92).*

Ye keci sokā paridevitā vā
dukkhañ ca lokasmim¹² anekarūpaṃ
piyaṃ paṭicca ppabhavanti¹³ ete ti
ayaṃ dukkhāvedanā.

Piye asante na bhavanti ete ti
ayaṃ sukhāvedanā.

¹ cintaṃ taṃ, S. ² na, B₁. S. ³ saṃkhyam, S.

⁴ B₁ adds ti. ⁵ cha, B. S. ⁶ °resu nā, S.

⁷ °samutṭhitesu, B₁. ⁸ °ko, B₁. S. ⁹ B₁ adds la.

¹⁰ B₁ adds pa. ¹¹ pa, B.; la, B₁. ¹² °smim, B₁. S.

¹³ bha°, B₁. S. ¹⁴ ese, S. ¹⁵ piyā, B₁.

¹⁶ kariyo, B. B₁ throughout.

Vedanā vedanākkhandho.

Ayaṃ khandhehi otaraṇā.

Vedanāpaccayā¹ taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ². Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ so-manassindriyaṃ ca. Dukkhā vedanā dve indriyāni: dukkhindriyaṃ domanassindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

Tāni yeva indriyāni saṃkhārapariyāpannāni. Ye saṃkhārā sāsavā bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu³ dhammāyatanapariyāpannā. Yaṃ āyatanaṃ sāsavaṃ bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Tasmā hi te sukhino vītasokā
yesaṃ piyaṃ n'atthi kuhiñci loke
tasmā asokaṃ virajaṃ patthayāno
piyaṃ na kayirātha kuhiñci loke ti

idaṃ taṇhāpahānaṃ.

Taṇhānirodhā⁴ upādānanirodho⁵, upādānanirodhā bhavanirodho⁶. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Taṃ yeva taṇhāpahānaṃ samatho. So samatho dve indriyāni: satindriyaṃ samādhindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

So yeva samatho samādhikkhandho.

Ayaṃ khandhehi otaraṇā.

So yeva samatho saṃkhārapariyāpanno. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Tenāha Bhagavā: — Ye keci sokā ti.

¹ S. adds pana.

² B₁ adds pa.

³ dhātu, S.

⁴ °dho, S.

⁵ om. S.

⁶ B₁ adds bhavanirodhā | la |

*Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati
addhā pītimano hoti laddhā macco¹ yad² icchati² (Jāt. IV,
Tassa ce kāmayānassa³ chandajātassa jantuno p. 172).
te kāmā parihāyanti sallaviddho va ruppati.*

*Yo kāme parivajjeti sappasseva⁴ padā siro
so'maṃ visattikaṃ loke sato samativattati⁵ ti (S.N.vv.766—68).*

Tattha yā pītimanata⁶ ayaṃ anunayo. Yadāha: salla-
viddho va ruppati ti idaṃ paṭighaṃ. Anunayaṃ paṭighañ
ca pana taṇhāpakkho. Taṇhāya ca pana dasa rūpīni⁷
āyatanāni padaṭṭhānaṃ.

Ayaṃ āyatanehi otaraṇā.

Tāni yeva dasa rūpīni⁸ āyatanāni⁹ rūpakāyo nāma sam-
payutto. Tadubhayaṃ nāmarūpaṃ¹⁰. Nāmarūpapaccayā
saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā ve-
danā, vedanāpaccayā taṇhā¹¹. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tad eva nāmarūpaṃ pañcakkhandho¹².

Ayaṃ khandhehi otaraṇā.

Tad eva nāmarūpaṃ aṭṭhārasa dhātuyo.

Ayaṃ dhātūhi otaraṇā.

Tattha yo rūpakāyo imāni pañca rūpīni¹³ indriyāni, yo
nāmakāyo imāni pañca arūpīni¹⁴ indriyāni. Imāni⁹ dasa⁹
indriyāni⁹.

Ayaṃ indriyehi otaraṇā.

Tattha yadāha:

Yo kāme parivajjeti sappasseva⁴ padā siro

so 'maṃ visattikaṃ loke sato samativattati ti

ayaṃ sa-upādisesā¹⁵ nibbānadhātu.

Ayaṃ dhātūhi otaraṇā.

Sā yeva sa-upādisesā nibbānadhātu vijjā. Vijjuppādā avij-
jānirodho, avijjānirodhā samkhāranirodho¹⁶. Evaṃ sabbam.

¹ maccho, S. ² yaccacchati, S.

³ kāmayamānassa, S. ⁴ sabb°, all MSS. ⁵ °ti (without ti), B_r.

⁶ °mantā, S. ⁷ rūpīni, all MSS.

⁸ rūpīni, B. S.; rūpāni, B_r. ⁹ om. B.

¹⁰ °rūpo, S. ¹¹ B_r adds pa. ¹² °dhā, B_r.

¹³ rūpīni, B. S.; rūpindr°, B_r. ¹⁴ arūpīni, B. S.;
arūpindr°, B_r. ¹⁵ vupādisesam, S. ¹⁶ pe, S.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vijjā paññakkhandho.

Ayaṃ khandhehi otaraṇā.

Sā yeva vijjā dve indriyāni: viriyindriyaṃ paññindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

Sā yeva vijjā saṃkhārapariyāpannā. Ye saṃkhārā anā-savā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āya-tanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Tenāha Bhagavā: — Kāmaṃ kāmayamānassā ti.

Ettāvataṃ paṭicca-indriyakhandhadhātu-āyatanāni samo-saraṇotaraṇāni¹ bhavanti. Evaṃ paṭicca-indriyakhandha-dhātu-āyatanāni otāretabbāni.

Tenāha āyasmā Mahākaccāno: —

Yo ca paṭiccuppādo ti.

Niyutto otaraṇo-hāro.

§ 13. Sodhana-hāra.

Tattha katamo sodhano²-hāro?

Vissajjitamhi³ pañhe ti gāthā.

Yathā āyasmā Ajito Pārāyane Bhagavantam pañham pucchati: —

Ken' assu nivuto loko

ken' assu na ppakāsati⁴

kissābhilepanam brūsi

kiṃ⁵ su tassa mahabbhayan ti? —

Avijjāya nivuto loko (Ajitā ti Bhagavā)

vivicchā pamādā na ppakāsati⁴

jappābhilepanam brūmi

dukkham assa mahabbhayan ti (S.N. V, 2, 1. 2 =

v. 1032. 1033).

Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti

* Bhagavā padam sodheti no ca ārambham⁶. Ken' assu na

¹ °otaraṇā, B₁. S.

² °na, B₁.

³ visa°, B. B₁. S.

⁴ pa°, B₁.

⁵ ki, B₁.

⁶ ārabh°, B. *throughout*, B₁ *mostly*.

ppakāsati ti pañhe Vivicchā pamādā na ppakāsati ti Bhagavā padaṃ sodheti no ca ārambhaṃ. Kissābhilepanaṃ brūsī ti pañhe Jappābhilepanaṃ brūmī ti Bhagavā padaṃ sodheti no ca ārambhaṃ. Kiṃ¹ su¹ tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti Bhagavā² padaṃ² sodheti², suddho ārambho. *

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

Savanti³ sabbadhī⁴ sotā (icc āyasmā Ajito)

sotānaṃ kiṃ⁵ nivāraṇaṃ

sotānaṃ saṃvaram brūhi

kena sotā pithiyyare⁶ ti? —

Yāni sotāni lokasmiṃ⁷ (Ajitā ti Bhagavā)

sati tesam nivāraṇaṃ

sotānaṃ saṃvaram brūmi

paññāy' ete pithiyyare⁶ ti (vv. 3. 4 = vv. 1034. 1035).

Savanti sabbadhi sotā, sotānaṃ kiṃ⁵ nivāraṇaṃ ti pañhe Yāni sotāni lokasmiṃ, sati tesam nivāraṇaṃ ti Bhagavā padaṃ sodheti no ca ārambhaṃ. Sotānaṃ saṃvaram brūhi, kena⁸ sotā pithiyyare⁶ ti pañhe Sotānaṃ saṃvaram brūmi, paññāy' ete pithiyyare⁶ ti suddho ārambho⁹.

Tenāha Bhagavā: — yāni sotāni lokasmiṃ¹⁰ ti.

Paññā c'eva satī¹¹ ca (icc āyasmā Ajito)

nāmarūpañ ca mārisa

etaṃ me puṭṭho pabrūhi

katth' etaṃ uparujjhatī ti? (v. 5 = v. 1036)

pañhe

Yam etaṃ pucchasi pañhaṃ

Ajita taṃ vadāmi te

yattha nāmañ ca rūpañ ca

asesaṃ¹² uparujjhatī

viññāṇassa nirodhena

etth' etaṃ uparujjhatī ti (v. 6 = v. 1037)

suddho ārambho⁹.

Tenāha Bhagavā: — Yam etaṃ pucchasi pañhan ti.

¹ kiṃ suttassa, S.; kissu, B. B₁. ² om. B. ³ vasanti, B₁.

⁴ °dhi, B. B₁. ⁵ kin, B.; ki, B₁. ⁶ pidh°, B. B₁.

⁷ °smi, B. B₁. ⁸ yena, S. ⁹ ārambho, also B₁.

¹⁰ °smi, B₁. ¹¹ °ti, all MSS. ¹² om. S.

Yattha evaṃ suddho ārambho¹, so pañho vissajjito² bhavati, yattha pana ārambho¹ asuddho, na tāva so pañho vissajjito³ bhavati.

Tenāha āyasmā Mahākaccāno⁴: —

Vissajjitamhi² pañhe ti.

Niyutto sodhano-hāro.

§ 14. Adhiṭṭhāna-hāra.

Tattha katamo adhiṭṭhāno-hāro?

Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā ti.

Ye tattha niddiṭṭhā, tathā te⁵ dhārayitabbā.

Dukkhan ti ekattatā.

a) Tattha katamaṃ dukkhaṃ?

Jāti dukkhā, jarā dukkhā, vyādhi dukkho, maraṇaṃ dukkhaṃ, apiyehi sampayogo dukkho, piyehi vippayogo dukkho, yaṃ p'icchaṃ na labhati taṃ pi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā: rūpā dukkhā, vedanā dukkhā, saññā dukkhā, saṃkhārā dukkhā, viññānaṃ dukkhaṃ.

Ayaṃ vemattatā.

Dukkhasamudayo ti ekattatā.

b) Tattha katamo dukkhasamudayo?

Yāyaṃ taṇhā ponobhavikā⁶ nandirāgasahagatā tatra tatrābhinandinī, seyyathīdaṃ kāmataṇhā bhavataṇhā vibhavataṇhā.

Ayaṃ vemattatā.

Dukkhanirodho ti ekattatā.

c) Tattha katamo dukkhanirodho?

Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭi-nissaggo mutti⁷ anālayo.

Ayaṃ vemattatā.

Dukkhanirodhagāminipaṭipadā⁸ ti ekattatā.

¹ ārambho, B₁.

² visa°, B.

³ visa°, B. B₁.

⁴ °kaccāyano, S.

⁵ om. B₁.

⁶ ponobbha°, B. B₁.

⁷ vimutti, B₁.

⁸ °nī paṭi°, S.

d) Tattha katamā dukkhanirodhagāminipaṭipadā?

Ayaṃ eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ sammā-ditṭhi sammāsaṃkappo sammāvācā sammākammanto sam-mā-ājivo sammāvāyāmo sammāsati sammāsamādhī.

Ayaṃ vemattatā.

Maggo ti ekattatā.

e) Tattha katamo maggo?

Nirayagāmimaggo¹ tiracchānayanigāmimaggo pittivisaya-gāmimaggo² asurayonigāminiyo³ maggo, saggagāminiyo * maggo, manussagāmimaggo, nibbānagāmimaggo.

Ayaṃ vemattatā.

Nirodho ti ekattatā.

f) Tattha katamo nirodho?

Paṭisaṃkhānirodho, appaṭisaṃkhānirodho, anunayanirodho, paṭighanirodho, mānanirodho, makkhanirodho⁴, paḷā-sanirodho, issānirodho, macchariyanirodho, sabbakilesanirodho.

Ayaṃ vemattatā.

Rūpaṃ ti ekattatā.

g) Tattha katamaṃ rūpaṃ?

Cātumahābhūtikaṃ⁵ rūpaṃ. Catunnañ⁶ ca mahābhūtānaṃ upādāya rūpassa paññatti.

aa) Tattha katamāni cattāri mahābhūtāni?

Paṭhavīdhātu āpodhātu tejodhātu vāyodhātu.

Dvīhi ākārehi dhātuyo parigaṇhāti saṃkhepena ca⁷ vitthārena ca.

bb) Kathaṃ vitthārena dhātuyo parigaṇhāti?

Vīsatiyā ākārehi paṭhavīdhātuṃ vitthārena parigaṇhāti. Dvādasahi ākārehi āpodhātuṃ vitthārena parigaṇhāti. Catūhi ākārehi tejodhātuṃ vitthārena parigaṇhāti. Chahi ākārehi vāyodhātuṃ vitthārena parigaṇhāti.

cc) Katamehi vīsatiyā ākārehi paṭhavīdhātuṃ vitthārena parigaṇhāti?

¹ °gāminī maggo, S.

² petti°, B₁. S. ³ asūra°, B₁ also Com.

⁴ makkhā°, S. ⁵ cātummahā°, S.; cātumahā°, B.

⁶ catunnaṃ (without ca), B. ⁷ om. S.

Atthi imasmim kāye kesā lomā nakhā dantā taco maṃsam nahāru¹ aṭṭhi aṭṭhimiñjā² vakkam hadayaṃ yakanam kilomakam pihakam papphasam antam antaṅgam udariyam karisam matthake matthaluṅgam ti.

Imehi vīsatiyā ākārehi paṭhavidhātum vitthārena pariṅghāti.

dd) Katamehi dvādasahi ākārehi āpodhātum vitthārena pariṅghāti?

Atthi imasmim kāye pittam semham pubbo lohitam sedo medo assu vasā kheḷo siṅghānikā³ lasikā muttan ti.

Imehi dvādasahi ākārehi āpodhātum vitthārena pariṅghāti.

ee) Katamehi catūhi ākārehi tejodhātum vitthārena pariṅghāti?

Yena ca santappati yena ca jīriyati⁴ yena ca pariḍayhati yena ca asitapitakhāyitasāyitam sammāpariṇāmaṃ⁵ gacchati⁶.

Imehi catūhi ākārehi tejodhātum vitthārena pariṅghāti.

ff) Katamehi chahi ākārehi vāyodhātum vitthārena pariṅghāti?

Uddhamgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsaya vātā aṅgamaṅgānusārino vātā assāso passāso.

Iti imehi chahi ākārehi vāyodhātum vitthārena pariṅghāti.

Evam imehi dvācattālisāya⁷ ākārehi vitthārena dhātuyo sabhāvato upalakkhayanto⁸ tūlayanto pariyoḡāhanto parivimamsanto⁹ paccavekkhanto na kiñci gayhūpagam passati kāyam vā kāyapadesam vā. Yathā candanikam pavicinanto na kiñci gayhūpagam passeyya, yathā samkāraṭṭhānam pavicinanto na kiñci gayhūpagam passeyya, yathā vaccakuṭim pavicinanto na kiñci gayhūpagam passeyya, yathā sivathikam¹⁰ pavicinanto na kiñci gayhūpagam passeyya, evam eva¹¹ imehi dvācattālisāya⁷ ākārehi evam

¹ nhāru, B. B₁. ² ojam, B. B₁. ³ siṅgha°, B. B₁.

⁴ jīriyati, S.; jīrayati, B.; jīrati, B₁; jīriyati, Com.

⁵ samā°, B₁. ⁶ oti ti, S. ⁷ o'lisāya, B₁; °risāya, S.

⁸ °lakkhanto, *all MSS.*

⁹ before pariyo°, B. ¹⁰ sivadhikam, B₁. ¹¹ evam, S.

vitthārena dhātuyo sabhāvato upalakkhayanto¹ tūlayanto² pariyoḡāhanto parivimamsanto³ paccavekkhanto na kiñci gayhūpagam passati kāyam vā kāyapadesam vā.

Tenāha Bhagavā: —

Yā c'eva kho pana ajjhattikā paṭhavīdhātu yā ca⁴ bāhirā paṭhavīdhātu, nev' esāham⁵ n'etaṃ mama n'eso 'ham⁶ asmi⁶ na n'eso attā ti. Evam etaṃ yathābhūtaṃ sammāpaññāya⁷ datṭhabbam. Evam etaṃ yathābhūtaṃ sammāpaññāya⁸ disvā paṭhavīdhātuyā nibbindati paṭhavīdhātuyā cittaṃ virājeti. Yā c'eva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu | pe⁹ | Yā c'eva kho pana¹⁰ ajjhattikā tejodhātu yā ca bāhirā tejodhātu | pe¹¹ | Yā c'eva kho pana¹⁰ ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu, nev'¹² esāham¹² n'etaṃ mama n'¹³ eso¹³ 'ham asmi na n'eso attā ti. Evam etaṃ yathābhūtaṃ sammāpaññāya¹⁴ datṭhabbam. Evam etaṃ yathābhūtaṃ sammāpaññāya¹⁵ disvā vāyodhātuyā nibbindati vāyodhātuyā cittaṃ virājeti . . .

Ayam vemattatā.

h) Avijjā ti ekattatā.

Tattha katamā avijjā?

Dukkhe aññāṇam dukkhasamudaye aññāṇam dukkhanirodhe aññāṇam dukkhanirodhagāminiyā paṭipadāya aññāṇam pubbante aññāṇam aparante¹⁶ aññāṇam pubbantāparante aññāṇam idappaccayatāpaṭiccasamuppannesu¹⁷ dhammesu aññāṇam. Yam evarūpam aññāṇam adassanam anabhisamayo ananubodho asambodho appaṭivedho asallakkhaṇā¹⁸ anupalakkhaṇā¹⁹ apaccupalakkhaṇā²⁰ asama-

¹ °lakkhanto, B. ² tu°, all MSS.

³ before pariyo°, B. ⁴ om. S.

⁵ so taṃ, B₁. ⁶ mahasmim, B₁.

⁷ samma°, B. S.; samāp°, B₁. ⁸ samma°, B. S.

⁹ pa, B.; la, B₁. ¹⁰ om. B₁.

¹¹ pa, B.; om. B₁. ¹² nesātaṃ, B₁.

¹³ no so, B₁. ¹⁴ samma°, all MSS.

¹⁵ samma°, B₁; samp°, B. S. ¹⁶ parante, B₁.

¹⁷ idampa°, B₁. ¹⁸ °ṇam, S.; asaṃlakhaṇā, B₁.

¹⁹ °ṇam, S.; anupekkhaṇā, B₁.

²⁰ °ṇam, S.; apaccavekkhaṇā, B₁.

pekkhaṇā¹ apaccakkhakammaṃ dummejjhaṃ² bālyam³
 asampajaññaṃ moho pamoho sammoho⁴ avijjā avijjogho
 * avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjālaṅgi⁵-
 moho akusalamūlaṃ.

Ayaṃ vemattatā.

Vijjā ti ekattatā.

i) Tattha katamā vijjā?

Dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe
 ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ pubbante
 ñāṇaṃ aparante ñāṇaṃ pubbantāparante ñāṇaṃ idappac-
 cayatāpaṭiccasamuppannesu dhammesu ñāṇaṃ. Yā evarūpā
 paññā⁶ pajānaṇā vicayo pavicayo dhammavicayo sallakkha-
 ṇā⁷ upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ
 * nepuññaṃ vebhabyā cintā upaparikkhā⁸ bhūri medhā
 pariñāyikā⁹ vipassanā sampajaññaṃ patodo¹⁰ paññindri-
 yaṃ paññābalaṃ paññāsattaṃ¹¹ paññāpāsādo paññā-āloko
 paññā-obhāso paññāpajjoto paññāratanaṃ amoho dhamma-
 vicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅ-
 gaṃ maggapariyāpannaṃ.

Ayaṃ vemattatā.

Samāpatti ti ekattatā.

k) Tattha katamā samāpatti?

Saññāsamaṇāpatti asaññāsamaṇāpatti nevasaññānāsaññāsama-
 ṇāpatti vibhūtasaññāsamaṇāpatti nirodhasaññāsamaṇāpatti¹².

Ayaṃ vemattatā.

Jhāyī ti ekattatā.

l) Tattha katamo jhāyī?

Atthi sekho jhāyī, atthi asekho jhāyī, atthi¹³ nevassekho-
 nāsekho¹⁴ jhāyī, ājāniyo jhāyī, assakhaḷuṅko jhāyī, diṭṭhuttaro
 jhāyī, taṇhuttaro jhāyī, paññuttaro jhāyī¹⁵.

¹ oṇaṃ, S.; °vekkhanaṃ, B.; °vekkhaṇā, B.

² dummajjhaṃ, B. B.; dumajjhaṃ, S.; dumejjhaṃ, Com.

³ bālaṃ, B.

⁴ samoho, B.

⁵ oḡī, S.

⁶ saññā, B.

⁷ samlo, B.

⁸ upari°, B.

⁹ °yakā, B.

¹⁰ all MSS. exc. Com. insert paññā.

¹¹ °sattaṃ, B.

¹² °tti ti, B.

¹³ om. B.

¹⁴ °sekhān°, B.; °sekhen°, S.

¹⁵ °yī ti, S.

Ayaṃ vemattatā.

Samādhi ti ekattatā.

m) Tattha katamo samādhi?

Saraṇo samādhi araṇo samādhi savero samādhi avero *
samādhi sabyāpajjho¹ samādhi abyāpajjho¹ samādhi sappi-
tiko² samādhi nippitiko samādhi sāmiso samādhi nirāmiso
samādhi sasamkhāro samādhi asamkhāro samādhi ekaṃ-
sabhāvito samādhi ubhayaṃsabhāvito³ samādhi ubhayato-
bhāvitabhāvano⁴ samādhi savitakkasavicāro samādhi avi-
takkavicāramatto samādhi avitakka-avicāro samādhi hāna-
bhāgiyo samādhi t̥hitibhāgiyo samādhi visesabhāgiyo
samādhi nibbedhabhāgiyo samādhi lokiyo⁵ samādhi lokut-
taro samādhi micchāsamādhi⁶ sammāsamādhi⁷.

Ayaṃ vemattatā.

Paṭipadā ti ekattatā.

n) Tattha katamā paṭipadā?

Āgālhā⁸ paṭipadā⁸ nijjhāmā⁹ paṭipadā⁹ majjhimā¹⁰ paṭi- *
padā¹⁰ akkhamā paṭipadā khamā paṭipadā samā¹¹ paṭipadā
damā¹² paṭipadā dukkhā paṭipadā dandhābhiññā dukkhā
paṭipadā khippābhiññā sukhā paṭipadā dandhābhiññā sukhā
paṭipadā khippābhiññā ti.

Ayaṃ vemattatā.

Kāyo ti ekattatā.

o) Tattha katamo kāyo?

Nāmakāyo rūpakāyo ca.

Tattha katamo rūpakāyo?

Kesā lomā nakhā dantā taco maṃsaṃ nahāru¹³ aṭṭhi
aṭṭhimiñjā¹⁴ vakkam hadayaṃ yakanam kilomakam pihakam
papphāsam antam antaṅgaṃ udariyaṃ karisaṃ pittaṃ
semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṃ-
ghāṇikā lasikā muttam matthaluṅgaṃ¹⁵ ti.

¹ °paccho, B.

² sappidhiko, B.

³ °yasavibhāvito, B.

⁴ °bhāvino, S.

⁵ °ko, S.

⁶ °dhi ti, B. ⁷ om. B. ⁸ °lhap°, B. S.; āgālhap°, B.

⁹ °map°, B. S.; nicchāmap°, B. ¹⁰ °map°, B.; om. B.

¹¹ sammā, B. S.

¹² dammā, S.

¹³ nhāru, B. B.

¹⁴ °jam, B. B.

¹⁵ matta°, all MSS.

Ayaṃ rūpakāyo.

Nāmakāyo nāma vedanā saññā cetanā cittaṃ phasso manasikāro ti.

Ayaṃ nāmakāyo ti.

Ayaṃ vemattatā.

Evam yo dhammo yassa dhammassa samānabhāvo¹, so dhammo tassa dhammassa ekattatāya ekibhavati. Yena yena vā pana vilakkhaṇo², tena tena vemattataṃ gacchati.

★ Evam sutte vā veyyākaraṇe vā gāthāyaṃ³ vā pucchitena vīmaṃsitabbaṃ⁴:

Kim⁵ ekattatāya pucchati udāhu vemattatāya⁶? —

Yadi ekattatāya pucchitaṃ, ekattatāya vissajjayitabbaṃ⁷.
Yadi vemattatāya pucchitaṃ, vemattatāya vissajjayitabbaṃ⁷.
Yadi sattādhiṭṭhānena pucchitaṃ, sattādhiṭṭhānena vissajjayitabbaṃ⁷.
Yadi dhammādhiṭṭhānena pucchitaṃ, dhammādhiṭṭhānena vissajjayitabbaṃ⁷.
Yathā yathā vā⁵ pana pucchitaṃ, tathā tathā vissajjayitabbaṃ⁷.

Tenāha āyasmā Mahākaccāno: —

Ekattatāya dhammā ti.

Niyutto adhiṭṭhāno-hāro.

§ 15. Parikkhāra-hāra.

1. Tattha katamo parikkhāro-hāro?

Ye dhammā yaṃ dhammaṃ janayanti ti.

Yo dhammo yaṃ dhammaṃ janayati, tassa so parikkhāro.

2. Kimlakkaṇo parikkhāro⁸?

Janakalakkhaṇo parikkhāro.

Dve dhammā janayanti: hetu ca paccayo ca.

a) Tattha kimlakkaṇo hetu, kimlakkaṇo paccayo?
Asādhāraṇalakkhaṇo hetu, sādharmaṇalakkhaṇo paccayo.

b) Yathā kim bhava?

Yathā aṅkurassa⁹ nibbattiyā bijaṃ asādhāraṇaṃ, paṭhavi

¹ māṇa°, S.

² visadisala°, S.

³ gāthāya, S.

⁴ °sayitabbaṃ, B.

⁵ om. S.

⁶ °yā ti, S.

⁷ visa°, B. B₁.

⁸ om. B₁.

⁹ aṅkurassa, B₁ always.

āpo ca sādharmaṇā. Aṅkurassa hi paṭhavī āpo ca paccayo, sabhāvo hetu.

Yathā vā pana ghaṭe duddham pakkhittam dadhi bhavati, na c'atthi ekakālasamavadhānam duddhassa ca dadhissa ca, evam eva¹ n'atthi ekakālasamavadhānam hetussa ca paccayassa ca.

Ayaṃ hi saṃsāro sahetu sapaccayo nibbatto². Vuttam^{*} hi: avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññānam³. Evam sabbo paṭiccasamuppādo. Iti avijjā avijjāya hetu, ayonisomanasikāro paccayo.

Purimikā avijjā pacchimikāya⁴ avijjāya hetu.

Tattha purimikā avijjā avijjānusayo, pacchimikā⁴ avijjā avijjāpariyuṭṭhānam. Purimiko⁵ avijjānusayo pacchimi-kassa⁶ avijjāpariyuṭṭhānassa hetubhūto paribrūhanāya bi-jaṅkuro viya samanantarahetutāya. Yaṃ pana yattha phalaṃ⁷ nibbattati, idaṃ⁸ tassa⁸ paraṃparahetutāya⁹ hetubhūtam. Duvidho hi hetu: samanantarahetu paraṃparahetu¹⁰ ca. Evam avijjāya pi duvidho hetu: samanantarahetu paraṃparahetu ca.

Yathā vā pana thālakaṇ ca¹¹ vaṭṭi¹² ca¹¹ telaṇ ca¹³ dīpassa¹⁴ paccayabhūtam, na sabhāvahetu. Na hi sakkā thālakaṇ ca vaṭṭiṇ¹⁵ ca telaṇ ca anaggikaṃ dīpetuṃ dīpassa¹⁶ paccayabhūtam. Dīpo¹⁷ viya sabhāvo hetu hoti.

Iti sabhāvo hetu, parabhāvo¹⁸ paccayo, ajjhattiko hetu, bāhiro paccayo, janako hetu, pariggāhako paccayo, asādhāraṇo hetu, sādharmaṇo paccayo.

Avūpacchedattho santati-attho, nibbatti-attho phalattho¹⁹,^{*} paṭisandhi-attho punabbhavattho, sampalibodhattho pariyuṭṭhānattho, asamugghātattho anusayattho, asampaṭivedhattho avijjattho, apariññātattho viññānassa bijattho.

Yattha avūpacchedo tattha santati, yattha santati tattha

¹ evaṃ, B. S.; om. B₁. ² nibbuto, S. ³ B₁ adds la.

⁴ °makāya, B. ⁵ purimako, B₁. ⁶ °makassa, B₁. S.

⁷ balam, S. ⁸ imassa, B. ⁹ paraṃparaṃh°, B₁. S.

¹⁰ °tuṇ, S. ¹¹ B₁ adds paṭiṇ ca.

¹² vaṭṭiṇ, B₁; vaṭṭi, S. ¹³ B₁ adds paṭicca.

¹⁴ dīpakassa, S.; pādipassa, B. B₁. ¹⁵ vaṭṭi, B₁; vaṭṭi, S.

¹⁶ pad°, B. ¹⁷ padīpo, B. ¹⁸ S. adds hetu. ¹⁹ bal°, S.

nibbatti, yattha nibbatti tattha phalaṃ, yattha phalaṃ tattha paṭisandhi, yattha paṭisandhi tattha punabbhavo, yattha punabbhavo tattha palibodho, yattha palibodho tattha pariyuṭṭhānaṃ, yattha pariyuṭṭhānaṃ tattha asamugghāto, yattha asamugghāto tattha anusayo, yattha anusayo tattha asaṃpaṭivedho, yattha asaṃpaṭivedho tattha avijjā, yattha avijjā tattha sāsavaṃ viññānaṃ apariññātaṃ, yattha sāsavaṃ viññānaṃ apariññātaṃ tattha bijattho.

Silakkhandho samādhikkhandhassa paccayo, samādhikkhandho paññakkhandhassa¹ paccayo, paññakkhandho² vimuttikkhandhassa paccayo, vimuttikkhandho vimuttiñānadassanakkhandhassa paccayo.

Titthaññutā pītaññutāya paccayo, pītaññutā mattaññutāya paccayo, mattaññutā attaññutāya paccayo.

Yathā vā pana cakkhuñ ca paṭicca rūpe ca uppajjati cakkhuviññānaṃ.

Tattha cakkhu adhipateyyapaccayatāya² paccayo, rūpā ārammaṇapaccayatāya paccayo.

Āloko sannissayatāya paccayo, manasikāro sabhāvo hetu.

Samkhārā viññānaṃ paccayo sabhāvo hetu, viññānaṃ³ nāmarūpaṃ paccayo sabhāvo hetu, nāmarūpaṃ saḷāyatanaṃ paccayo sabhāvo hetu, saḷāyatanaṃ phassaṃ paccayo sabhāvo hetu, phassa vedanāya paccayo sabhāvo hetu, vedanā taṇhāya paccayo sabhāvo hetu, taṇhā upādānaṃ paccayo sabhāvo hetu, upādānaṃ bhavassa paccayo sabhāvo hetu, bhavo jātiyā paccayo sabhāvo hetu, jāti jarāmaṇassa paccayo sabhāvo hetu, jarāmaṇaṃ sokassa paccayo sabhāvo hetu, soko paridevassa paccayo sabhāvo hetu, paridevo dukkhassa paccayo sabhāvo hetu, dukkhaṃ domanassaṃ paccayo sabhāvo hetu, domanassaṃ upāyāsassa paccayo sabhāvo hetu.

Evam yo koci upanissayo, sabbo so parikkhāro.

Tenāha āyasmā Mahākaccāno⁴: —

Ye dhammā yaṃ dhammaṃ janayanti ti.

Niyutto parikkhāro-hāro.

¹ paññā°, B.

² ādhi°, B.

³ S. omits this phrase.

⁴ °kaccāyano, S.

§ 16. Samāropana-hāra.

Tattha katamo samāropano-hāro?

Ye dhammā yaṃ-mūlā | ye c'ekatthā pakāsītā muninā¹ ti.

Ekasmiṃ padaṭṭhāne yattakāni padaṭṭhānāni otaranti, sabbāni tāni samāropayitabbāni. Yathā āvatte² hāre bahu-kāni padaṭṭhānāni³ otaranti⁴.

Tattha samāropanā catubbidhā: padaṭṭhānaṃ, vevacanaṃ, * bhāvanā, pahānaṃ iti.

a) Tattha katamā padaṭṭhānena samāropanā?

*Sabbapāpass'*⁵ *akaraṇaṃ kusalass'*⁶ *ūpasampadā*⁶

sacittapariyodapanaṃ etaṃ buddhāna sūsanana ti (Dhp. v. 183).

Tassa kiṃ padaṭṭhānaṃ?

Tiṇi sucaritāni: kāyasucaritaṃ, vacīsucaritaṃ, manosu-caritaṃ.

Idaṃ padaṭṭhānaṃ.

Tattha yaṃ kāyikaṃ ca vācasikaṃ ca sucaritaṃ, ayaṃ silakkhandho. Manosucarite yā anabhijjhā abyāpādo ca, ayaṃ samādhikkhandho. Yā sammādiṭṭhi, ayaṃ paññakkhandho⁷.

Idaṃ padaṭṭhānaṃ.

Tattha sīlakkhandho ca⁸ samādhikkhandho ca samatho, paññakkhandho⁷ vipassanā.

Idaṃ padaṭṭhānaṃ.

Tattha samathassa phalaṃ⁹ rāgavirāgā¹⁰ cetovimutti¹⁰, vipassanāya phalaṃ⁹ avijjāvirāgā paññāvimutti.

Idaṃ padaṭṭhānaṃ.

Vanam vanathassa padaṭṭhānaṃ, kiṃ ca vanam ko ca vanatho¹¹?

Vanam nāma pañca kāmagaṇā, taṇhā vanatho¹².

Idaṃ padaṭṭhānaṃ.

¹ om. B. S.

² āvatte, B₁; bhāvatte, S.

³ padaṭṭhāni, B₁. S.

⁴ °tī ti, B. B₁.

⁵ °passa, all MSS.

⁶ °lassa upa°, B₁. S.

⁷ paññā°, B.

⁸ om. S.

⁹ balam, S.

¹⁰ °virāga°, B.

¹¹ vanapatho, B₁.

¹² vanappato, B₁.

Vanam nāma nimittaggāho itthi ti vā puriso ti vā, vanatho nāma tesam tesam¹ aṅgapaccaṅgānam anubyañjanaggāho: aho cakkhum aho sotam aho ghānam aho jivhā aho kāyo iti.

Idam padaṭṭhānam.

Vanam nāma cha ajjhattikabāhirāni āyatanāni apariññātāni. Yam tadubhayam paṭicca uppajjati saṃyojanam, ayam vanatho.

Idam padaṭṭhānam.

Vanam nāma anusayo, vanatho nāma pariyuṭṭhānam.

Idam padaṭṭhānam.

Tenāha Bhagavā: —

Chetvā vanañ ca vanathañ cā ti (Dhp. v. 283 c).

Ayam padaṭṭhānena samāropanā.

b) Tattha katamā vevacanena samāropanā?

Rāgavirāgā cetovimutti sekhaphalam, avijjāvirāgā paññāvimutti asekhaphalam.

Idam vevacanam.

Rāgavirāgā² cetovimutti anāgāmiphalam, avijjāvirāgā paññāvimutti aggaphalam arahattam.

Idam vevacanam.

Rāgavirāgā³ cetovimutti kāmadhātusamatikkamanam, avijjāvirāgā paññāvimutti te-dhātukasamatikkamanam⁴.

Idam vevacanam.

Paññindriyam paññābalaṃ⁵ adhipaññā sikkhā paññākkhandho⁶ dhammavicayasambojjhaṅgo upekkhāsambojjhaṅgo ñāṇam sammādiṭṭhi tīraṇā santīraṇā hiri vipassanā dhamme-ñāṇam (Cf. p. 54).

Sabbam idam vevacanam.

Ayam vevacanena samāropanā.

c) Tattha katamā bhāvanāya samāropanā?

Yathāha Bhagavā: —

Tasmā ti ha tvaṃ bhikkhu kāye kāyānupassī viharāhi⁷ ātāpī sampajāno satimā vineyya loke abhiññādomanassam (Cf. p. 31).

¹ om. S. ² °virāga, B.; °virāgo, B_r. S. ³ °virāga°, S.

⁴ dhātusam°, B. ⁵ °phalam, B_r. ⁶ paññā°, B.

⁷ viharāti, B.; viharati, S.

Ātāpī ti viriyindriyaṃ. Sampajāno ti paññindriyaṃ. Satimā ti satindriyaṃ. Vineyya loke abhijjhādo-manassan ti samādhindriyaṃ.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Ekalakkhaṇattā catunnaṃ indriyānaṃ.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappadhānā¹ bhāvanāpāripūriṃ gacchanti. Catūsu sammappadhānesu¹ bhāviyamānesu cattāro iddhipādā bhāvanāpāripūriṃ gacchanti. Catūsu iddhipādesu bhāviyamānesu pañcindriyāni bhāvanāpāripūriṃ gacchanti. Evaṃ sabbe.

Kena kāraṇena?

Sabbe hi bodhaṅgamā² dhammā³ bodhipakkhiyā niyyānikalakkhaṇena ekalakkhaṇā.

Te ekalakkhaṇattā bhāvanāpāripūriṃ gacchanti (Cf. p. 31).

Ayaṃ bhāvanāya samāropanā.

d) Tattha katamā pahānena samāropanā?

Kāye kāyānupassī viharanto asubhe subhan ti vipallāsaṃ pajahati. Kabaḷikāro⁴ c'assa āhāro pariññaṃ gacchati. Kāmupādānena ca⁵ anupādāno bhavati. Kāmayogena ca viṣaṃyutto bhavati⁶. Abhijjhākāyagandhena ca⁷ vippayujjati. Kāmāsavena ca anāsavo bhavati. Kāmoghaṇ ca uttiṇṇo⁸ bhavati. Rāgasallena ca visallo bhavati. Rūpupikā c'assa viññāṇaṭṭhiti⁹ pariññaṃ gacchati. Rūpadhātuyam¹⁰ c'assa rāgo pahīno bhavati. Na ca⁷ chandāgatim¹¹ gacchati.

Vedanāsu vedanānupassī viharanto dukkhe sukhan ti vipallāsaṃ pajahati. Phasso c'assa āhāro pariññaṃ gacchati. Bhavupādānena ca anupādāno bhavati. Bhavayogena ca⁵ viṣaṃyutto¹² bhavati. Byāpādakāyagandhena ca³ vippayujjati. Bhavāsavena ca anāsavo bhavati. Bha-

¹ samapaṭṭh°, B₁.

² bojjh°, S.

³ om. S.

⁴ kabalimk°, S.

⁵ om. B₁.

⁶ hoti, B₁.

⁷ om. B₁. S.

⁸ utiṇṇo, B₁ throughout.

⁹ °dhiti, B₁.

¹⁰ °tuyā, B₁.

¹¹ chandā āg°, B₁; chandā ag°, S.

¹² vippayutto, B₁. S.

voghañ ca uttiṇṇo bhavati. Dosasallena ca visallo bhavati. Vedanupikā c'assa viññāṇaṭṭhiti¹ pariññaṃ gacchati. Vedanādhātuyam² c'assa rāgo pahīno bhavati. Na ca³ dosā-gatiṃ⁴ gacchati.

Citte cittānupassī viharanto anicce niccan ti vipallāsam pajahati. Viññāṇam c'assa āhāro pariññaṃ gacchati. Diṭṭhupādānena ca anupādāno bhavati. Diṭṭhiyogena ca viṣaṃyutto⁵ bhavati. Silabbataparāmāsakāyagandhena⁶ ca vippayujjati. Diṭṭhāsavena ca anāsavo bhavati. Diṭṭhoghañ ca uttiṇṇo bhavati. Mānasallena ca³ visallo bhavati. Saññupikā c'assa viññāṇaṭṭhiti⁷ pariññaṃ gacchati. Saññādhātuyam c'assa rāgo pahīno bhavati. Na ca bhayāgatiṃ⁸ gacchati.

Dhammesu dhammānupassī viharanto anattani⁹ attā ti vipallāsam pajahati. Manosañcetanā c'assa āhāro pariññaṃ gacchati. Attavādupādānena¹⁰ ca anupādāno bhavati. Avijjāyogena ca viṣaṃyutto bhavati. Idam saccābhinivesakāyagandhena ca vippayujjati. Avijjāsavena ca anāsavo bhavati. Avijjoghañ ca uttiṇṇo bhavati. Mohasallena ca visallo bhavati. Saṃkhārupikā¹¹ c'assa viññāṇaṭṭhiti pariññaṃ gacchati. Saṃkhāradhātuyam¹² c'assa rāgo pahīno bhavati. Na ca mohāgatiṃ¹³ gacchati.

Ayam pahānena samāropanā.

Tenāha āyasmā Mahākaccāno¹⁴: —

Ye dhammā yaṃ-mūlā | ye c'¹⁵ ekatthā¹⁵ pakāsitā muninā
te samaropayitabbā¹⁶ | esa samāropano hāro ti.

Niyutto samāropano-hāro.

Niṭṭhito ca hāravibhaṅgo.

¹ °diṭṭhī ti, S.

² vedanāya, B_r.

³ om. B_r.

⁴ dosā āg°, B_r; dosā ag°, S.

⁵ vippayutto, B_r. S.

⁶ parāmāsa°, S.

⁷ °diṭṭhī ti, B_r. S.

⁸ bhayā ag°, B_r. S.

⁹ anattaniye, B_r. S.

¹⁰ attha°, B. B_r.

¹¹ °rupekkhā, B_r.

¹² °tuyā, B_r. S.

¹³ mohā ag°, B_r. S.

¹⁴ om. B_r. S.

¹⁵ ca katthā, B.

¹⁶ samā², B_r. S.

B.

Hārasampāta.

*

§ 1. Desanā-hārasampāta.

Soḷasa hārā paṭhamam | disalocanena¹ disā viloketvā
saṃkhipiya aṅkusena hi | nayehi tihi² niddise³ suttan ti
vuttā.

Tassā niddeso kuhiṃ datṭhabbo?

Hārasampāte.

Tattha katamo desanā-hārasampāto?

*Arakkhitena cittena micchādīṭṭhihatena ca
thīnamiddhābhībhūtena vasaṃ Mārassa gacchatī ti* (Cf.
Ud. p. 38).

Arakkhitena cittenā ti kiṃ desayati?

Pamādam. Taṃ Maccuno padam.

Micchādīṭṭhihatena cā ti micchādīṭṭhihatam nāma
vuccati⁴, yadā anicce niccan ti passati.

So vipallāso. So pana vipallāso kiṃlakkhaṇo?

Viparītagāhalakkhaṇo vipallāso.

So kiṃ vipallāsayati?

Tayo dhamme: saññaṃ, cittaṃ, dīṭṭhim iti.

*

So kuhiṃ vipallāsayati?

Catūsu attabhāvavattḥūsu.

Rūpaṃ attato samanupassati rūpavantam vā attānaṃ
attani vā rūpaṃ rūpasmiṃ vā attānaṃ. Evaṃ vedanaṃ⁵
| pe⁶ | saññaṃ saṃkhāre viññāṇaṃ attato samanupassati
viññāṇavantam vā attānaṃ attani vā viññāṇaṃ viññā-
nasmīṃ vā attānaṃ.

Tattha rūpaṃ paṭhamam vipallāsavatthu⁷: asubhe subhan
ti, vedanā dutiyam vipallāsavatthu: dukkhe sukhan ti,
saññā saṃkhārā ca tatiyam vipallāsavatthu⁷: anattani attā
ti, viññāṇam catuttham vipallāsavatthu⁸: anicce niccan ti.

¹ disā°, B. S. Com.

² tīhi, B. S.

³ niddese, all MSS. exc. Com.

⁴ pavuccati, S.

⁵ vedanā, S.

⁶ pa, B.; la, B.

⁷ °vatthum, S.

⁸ °vatthum, B. S.

* Dve dhammā cittassa saṅkilesā: taṅhā ca avijjā ca.
 Taṅhānivutaṃ cittaṃ dvīhi vipallāsehi vipallāsīyati:
 asubhe subhan ti dukkhe sukhan ti. Diṭṭhivutaṃ cittaṃ
 dvīhi vipallāsehi vipallāsīyati: anicce niccan ti anattani¹
 attā ti.

Tattha yo diṭṭhivipallāso, so² atitaṃ rūpaṃ attato sam-
 anupassati, atitaṃ vedanaṃ | pe³ | atitaṃ saññaṃ atīte
 saṅkhāre atitaṃ viññāṇaṃ attato samanupassati.

Tattha yo taṅhāvīpallāso, so⁴ anāgataṃ rūpaṃ abhinan-
 dati anāgataṃ vedanaṃ | pe⁵ | anāgataṃ² saññaṃ anāgate²
 saṅkhāre anāgataṃ² viññāṇaṃ abhinandati.

Dve dhammā cittassa upakkilesā: taṅhā ca avijjā ca.

Tāhi visujjhantaṃ cittaṃ visujjhati.

Tesaṃ avijjānīvaraṇānaṃ taṅhāsamojjanānaṃ pubbā⁶
 koṭi⁶ na paññāyati. Sandhāvantaṇaṃ saṃsarantaṇaṃ sa-
 kiṃ nirayaṃ sakiṃ tiracchānayaṇiṃ sakiṃ pettivisaṃ-
 sakiṃ asurakāyaṃ sakiṃ deve sakiṃ manusse⁷.

Thīnamiddhābhibhūtenā ti thīnaṃ nāma yā cittassa
 akallatā akammaṇiyatā, middhaṃ nāma yaṃ kāyassa
 līnattam. Vasaṃ Mārassa gacchatī ti kilesamārassa
 ca sattamārassa⁸ ca vasaṃ gacchati.

So hi nivuto saṃsārābhimukho hoti.

Imāni Bhavagatā dve saccāni desitāni: dukkhaṃ samu-
 dayo ca.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ
 deseti dukkhassa pariññāya samudayassa pahānāya.

Yena ca pariñānāti yena ca pajahatī, ayaṃ maggo. Yaṃ
 taṅhāya avijjāya⁹ ca pahānaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā: — Arakkhitena cittenā ti.

Tenāhāyasmā Mahākaccāno¹⁰: —

Assādādinavatā ti.

Niyutto desanā-hārasampāto¹¹.

¹ °niye, S. ² om. S. ³ pa, B.; la, B₁. ⁴ om. B₁.

⁵ pa, B.; la, B₁; om. S.; B₁ continues: saṅkhāre vi^o abhi^o

⁶ pubba^o, B. B₁. ⁷ manuse, B₁. ⁸ satthu^o, S.

⁹ avijjā, B. ¹⁰ om. B₁. S. ¹¹ hāro s^o, S.

§ 2. Vicaya-hārasampāta.

Tattha katamo vicayo¹-hārasampāto?

Tattha taṇhā duvidhā: kusalā pi akusalā pi.

*

Akusalā saṃsāragāminī, kusalā apacayagāminī pahāna-taṇhā.

Māno pi duvidho: kusalo pi² akusalo pi. Yaṃ mānaṃ nissāya mānaṃ pajahati, ayaṃ māno kusalo. Yo pana māno dukkhaṃ nibbattayati, ayaṃ māno akusalo.

Tattha yaṃ³ nekkhamasitaṃ domanassaṃ 'kudassu'⁴ nā-māhaṃ⁵ taṃ āyatanam sacchikatvā upasampajja viharissaṃ, yaṃ ariyā santam⁶ āyatanam sacchikatvā upasampajja viharanti⁷ ti, tassa uppajjati pihā pihāpaccayā⁸ domanassaṃ, ayaṃ taṇhā kusalā. Rāgavirāgā⁹ cetovimutti⁹, tadārammaṇā kusalā. Avijjāvirāgā paññāvimutti.

Tassā ko pavicayo?

Aṭṭhamaggaṅgāni: sammādiṭṭhi sammāsaṃkappo sammā-vācā sammākammanto sammā-ājīvo sammāvāyāmo sammā-sati sammāsamādhi¹⁰.

So kattha daṭṭhabbo?

Catutthe jhāne pāramitāya. Catutthe hi jhāne aṭṭhaṅga-samannāgataṃ cittaṃ bhāvayati: parisuddhaṃ pariyodā-taṃ anaṅgaṇaṃ vigatūpakkilesaṃ mudu¹¹ kammaniyaṃ ṭhitaṃ¹² āneñjapattaṃ¹³. So tattha aṭṭhavidhaṃ adhi-^{*}gacchati: cha-abhiññā dve ca visese. Taṃ cittaṃ yato parisuddhaṃ tato pariyodātaṃ, yato pariyodātaṃ tato anaṅgaṇaṃ¹⁴, yato anaṅgaṇaṃ¹⁴ tato vigatūpakkilesaṃ, yato vigatūpakkilesaṃ tato mudu¹⁵, yato mudu¹¹ tato kammaniyaṃ, yato kammaniyaṃ tato ṭhitaṃ¹⁶, yato ṭhitaṃ¹⁶ tato āneñjapattaṃ¹⁷.

¹ vicaya, B₁.

² B₁ adds ca.

³ om. S.

⁴ kudāsu, B. B₁; kudāssu, Com.

⁵ nāma taṃ, S.

⁶ sannaṃ, B₁.

⁷ 'ti (without ti), B₁.

⁸ piha°, B.

⁹ 'virāga°, S.

¹⁰ 'dhi ti, S.

¹¹ muduṃ, B₁. S.

¹² dhitam, B₁.

¹³ ānañja°, S.; anañca°, B₁.

¹⁴ 'naṃ, S.

¹⁵ muduṃ, S.

¹⁶ niṭṭhitam, S.

¹⁷ ānañja°, S.; anañca°, B₁.

Tattha aṅgaṇā¹ ca upakkilesā ca, tadubhayaṃ taṇhāpakkho, yā ca iñjanā yā ca cittassa aṭṭhiti², ayaṃ diṭṭhipakkho.

Cattāri indriyāni: dukkhindriyaṃ domanassindriyaṃ sukhindriyaṃ somanassindriyaṃ ca catutthajjhāne nirujjhanti. Tassa upekkhindriyaṃ avasiṭṭhaṃ bhavati. So uparimaṃ samāpattim̐ santato manasikaroti. Tassa uparimāṃ samāpattim̐ santato manasikaroto catutthajjhāne oḷārikā³ saññā saṅṭhahati⁴ ukkaṅṭhā ca paṭighasaññā. So sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā⁵ nānattasaññānaṃ amanasikārā anantaṃ ākāsam itī ākāsaṇācāyatanasamāpattim̐ sacchikatvā upasampajja viharati. Abhiññābhinihāro rūpasaññāvokāro. Nānattasaññā samatikkamati paṭighasaññā c'assa abbhatthaṃ gacchati.

Evam̐ samādhi. Tassa samāhitassa obhāso antaradhāyati dassanaṃ ca rūpānaṃ.

So samādhi chalaṅgasamannāgato paccavekkhitabbo: anabhihāsahagataṃ me mānaṃ sabbaloke, abyāpannaṃ me cittaṃ sabbasattesu, āraddhaṃ me viriyaṃ paggahitaṃ, passaddho me kāyo asāraddho, samāhitaṃ me cittaṃ avikkhittaṃ, upaṭṭhitā me sati⁶ asaṃmuṭṭhā⁷.

Tattha yaṃ ca anabhihāsahagataṃ mānaṃ sabbaloke yaṃ ca abyāpannaṃ cittaṃ sabbasattesu yaṃ ca āraddhaṃ viriyaṃ paggahitaṃ yaṃ ca samāhitaṃ cittaṃ avikkhittaṃ ayaṃ samatho, yo passaddho kāyo asāraddho ayaṃ samādhiparikkhāro, yā upaṭṭhitā sati asaṃmuṭṭhā⁸ ayaṃ vipassanā.

☆ So samādhi pañcavidhena⁹ veditabbo.

Ayaṃ samādhi paccuppannasukho ti. Iti 'ssa paccattam eva ñānadassanaṃ paccupaṭṭhitaṃ bhavati¹⁰. Ayaṃ samādhi āyatisukhavipāko ti. Iti 'ssa paccattam eva ñānadassanaṃ¹¹ paccupaṭṭhitaṃ bhavati. Ayaṃ samādhi ariyo nirāmisoti ti. Iti

¹ oṇā, S. ² aṭṭhiti, B.

³ oḷārika°, B₁; oḷāri, S. ⁴ saṅṭhāti, B₁.

⁵ atthag°, S. ⁶ B₁ adds hoti.

⁷ asaṃmuṭṭhā, B₁. S. ⁸ asaṃmu°, B₁; appamuṭṭhā, S.

⁹ vividhena, B₁. ¹⁰ om. S. ¹¹ viññāṇa°, S.

'ssa paccattam eva ñānadassanam paccupaṭṭhitam bhavati. Ayaṃ samādhi akāpurisasevito ti. Iti 'ssa paccattam eva ñānadassanam paccupaṭṭhitam bhavati. Ayaṃ samādhi santo c'eva paṇīto ca paṭipassaddhiladdho¹ ca² ekodibhāvādhigato ca² na sasamkhāraniggayha³-vārivāvaṭo⁴ cā ti. * Iti 'ssa paccattam eva ñānadassanam paccupaṭṭhitam bhavati. Taṃ kho paṇīto⁵ imaṃ⁵ samādhiṃ sato samāpajjāmi sato vuṭṭhahāmi ti. Iti 'ssa paccattam eva ñānadassanam paccupaṭṭhitam bhavati.

Tattha yo ca samādhi paccuppannasukho⁶ yo ca samādhi āyatisukhavipāko ayaṃ samatho, yo ca samādhi ariyo nirāmisso yo ca samādhi akāpurisasevito⁷ yo ca samādhi santo c'eva paṇīto ca paṭipassaddhiladdho ca ekodibhāvādhigato ca na sasamkhāraniggayha⁸-vārivāvaṭo ca² yañ cāhaṃ taṃ kho paṇīto⁵ imaṃ⁵ samādhiṃ sato samāpajjāmi sato vuṭṭhahāmi ti ayaṃ vipassanā.

So samādhi pañcavidhena veditabbo: pītipharanāta, * sukhapharanāta, cetopharanāta, ālokapharanāta, paccavekkhaṇānimittam.

Tattha yo ca pītipharano yo ca sukhapharano yo ca cetopharano ayaṃ samatho, yo ca ālokapharano yañ ca paccavekkhaṇānimittam ayaṃ vipassanā.

Dasa kasiṇāyatanāni: paṭhavīkasiṇam, āpokasiṇam, tejo- * kasiṇam, vāyokasiṇam, nilakasiṇam, pītakasiṇam, lohītakasiṇam, odātakasiṇam, ākāsakasiṇam, viññānakasiṇam.

Tattha yañ ca paṭhavīkasiṇam yañ ca āpokasiṇam, evaṃ sabbam, yañ ca odātakasiṇam, imāni aṭṭha kasiṇāni samatho, yañ ca ākāsakasiṇam yañ ca viññānakasiṇam, ayaṃ vipassanā.

Evaṃ sabbo ariyo⁹ maggo⁹.

Yena yena ākārena vutto, tena tena samathavipassanena * vojayitabbo¹⁰.

¹ °passaddha°, B. B_r. ² om. B_r.

³ saṅkhāra°, B_r; ca saṅkh°, S. ⁴ °to, B_r. S.

⁵ paṇītam, B_r. ⁶ sampanna°, S.

⁷ S. *continues*: pe | yañ cāhaṃ. ⁸ saṅkhāra°, B_r.

⁹ ariyo°, B_r. ¹⁰ °hitabbo, B_r.

Te¹ tīhi¹ dhammehi saṃgahitā: aniccatāya, dukkhatāya, anattatāya.

* So samathavipassanaṃ bhāvayamāno tīṇi vimokkhamukhāni bhāvayati, tīṇi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

* Rāgacarito puggalo animittena vimokkhamukhena niyyāti², adhiccittasikkhāya sikkhanto lobhaṃ akusalamūlaṃ pajahanto sukhavedaniyaṃ³ phassaṃ anupagacchanto sukhaṃ vedanaṃ pariṇānanto rāgamalaṃ pavāhanto rāgarajaṃ nidhunanto rāgaviṣaṃ vamaṃto⁴ rāgaggiṃ nibbāpento rāgasallaṃ uppāṭento⁵ rāgajaṭaṃ vijaṭento⁶.

Dosacarito puggalo appaṇihitena vimokkhamukhena niyyāti², adhisīlasikkhāya sikkhanto dosaṃ akusalamūlaṃ pajahanto dukkhavedaniyaṃ phassaṃ anupagacchanto dukkhavedanaṃ pariṇānanto dosamalaṃ pavāhanto⁷ dosarajaṃ nidhunanto dosaviṣaṃ vamaṃto⁸ dosaggiṃ nibbāpento dosasallaṃ uppāṭento⁹ dosajaṭaṃ vijaṭento.

Mohacarito puggalo suññatavimokkhamukhena niyyāti², adhipaññāsikkhāya sikkhanto mohaṃ akusalamūlaṃ pajahanto¹⁰ adukkhamasukhavedaniyaṃ¹¹ phassaṃ anupagacchanto adukkhamasukhaṃ vedanaṃ pariṇānanto mohamalaṃ pavāhanto⁷ moharajaṃ nidhunanto mohaviṣaṃ vamaṃto¹² mohaggiṃ nibbāpento mohasallaṃ uppāṭento mohajaṭaṃ vijaṭento.

* Tattha suññatavimokkhamukhaṃ¹³ paññakkhandho¹⁴, animittavimokkhamukhaṃ samādhikkhandho, appaṇihitavimokkhamukhaṃ silakkhandho.

So tīṇi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

¹ tehi tehi, B₁; tehi ca, S.

² niyāti, B₁.

³ sukhaṃ vedaniyaṃ, S.

⁴ vamaṃto, B.

⁵ °dento, S.

⁶ jaṭento, B.

⁷ °hento, B.

⁸ vamaṃto, B. S.

⁹ °dento, B₁. S.

¹⁰ vija°, B.

¹¹ °asukhaṃ ve°, B.

¹² vamaṃto, B. B₁.

¹³ suññata-avi°, S.

¹⁴ paññā°, B.

Tattha yā ca¹ sammāvācā yo ca sammākammanto yo ca sammā-ājīvo ayaṃ silakkhandho, yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ayaṃ samādhikkhandho, yā ca sammādiṭṭhi yo ca sammāsaṃkappo ayaṃ paññakkhandho².

Tattha³ silakkhandho ca samādhikkhandho ca samatho, * paññakkhandho² vipassanā.

Yo samathavipassanaṃ bhāveti, tassa dve bhavaṅgāni bhāvanaṃ gacchanti: kāyo cittaṃ ca, bhavanirodhagāminī paṭipadā dve padāni: silaṃ samādhi ca.

So hoti bhikkhu bhāvitakāyo bhāvitasilo bhāvitacitto bhāvitapañño.

Kāye bhāviyamāne dve dhammā bhāvanaṃ gacchanti: sammākammanto sammāvāyāmo ca, sīle bhāviyamāne dve dhammā bhāvanaṃ gacchanti: sammāvācā sammā-ājīvo ca⁴, citte bhāviyamāne dve dhammā bhāvanaṃ gacchanti: sammāsati sammāsamādhi ca, paññāya bhāviyamānāya dve dhammā bhāvanaṃ gacchanti: sammādiṭṭhi sammāsaṃkappo ca.

Tattha yo ca sammākammanto yo ca¹ sammāvāyāmo siyā kāyiko siyā cetasiko.

Tattha yo kāyasaṃgaho so kāye bhāvite bhāvanaṃ gacchati, yo cittasaṃgaho so citte bhāvite bhāvanaṃ gacchati.

So⁵ samathavipassanaṃ bhāvayanto pañcavidhaṃ adhi-gamaṃ adhi-gacchati⁶: khippādhigamo ca hoti vimuttādhigamo ca hoti mahādhigamo⁷ ca hoti vipulādhigamo ca hoti anavasesādhigamo ca hoti.

Tattha samathena khippādhigamo ca⁸ mahādhigamo⁷ ca vipulādhigamo ca hoti, vipassanāya vimuttādhigamo ca anavasesādhigamo ca hoti.

Tattha yo desayati, so dasabalasamannāgato Satthā * ovādena sāvake na visaṃvādayati. So tividhaṃ: idaṃ

¹ om. S.

² paññā°, B.

³ from tattha to paññakkhandho is missing in S.

⁴ vā, B.

⁵ yo, S.

⁶ gacchati, B.

⁷ samādhigamo, B.

⁸ om. B.

karotha, iminā upāyena karotha, idaṃ vo kurumānānaṃ hitāya sukhāya bhavissati.

1. So tathā ovaḍito tathānusiṭṭho tathā karonto tathā paṭipajjanto taṃ bhūmiṃ na pāpuṇissati ti n'etaṃ ṭhānaṃ vijjati. So tathā ovaḍito tathānusiṭṭho silakkhandhaṃ aparipūrayanto taṃ bhūmiṃ anupāpuṇissati ti n'etaṃ ṭhānaṃ vijjati. So tathā ovaḍito tathānusiṭṭho silakkhandhaṃ paripūrayanto¹ taṃ² bhūmiṃ anupāpuṇissati ti ṭhānaṃ etaṃ vijjati. Sammāsambuddhassa te³ sato³ ime dhammā anabhisambuddhā ti n'etaṃ ṭhānaṃ vijjati. Sabbāsavaparikkhīnaṃ te³ sato³ ime āsavā aparikkhīnā ti n'etaṃ ṭhānaṃ vijjati. Yassa te atthāya dhammo desito so na niyyāti⁴ takkarassa sammādukkhakkhayāyā ti n'etaṃ ṭhānaṃ vijjati. Sāvako kho pana te dhammānudhammapaṭipanno sāmīcipaṭipanno anudhammacārī so pubbena aparaṃ ulāraṃ visesādhigamaṃ⁵ na sacchikarissati ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā antarāyikā te paṭisevato⁶ nālaṃ antarāyāyā⁷ ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā aniyānikā⁸ te niyyanti⁹ takkarassa sammādukkhakkhayāyā¹⁰ ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā niyyānikā te niyyanti⁹ takkarassa sammādukkhakkhayāyā¹⁰ ti ṭhānaṃ etaṃ vijjati. Sāvako kho pana te sa-upādiseso anupādisesaṃ nibbānadhātuṃ anupāpuṇissati ti n'etaṃ ṭhānaṃ vijjati. Diṭṭhisampanno¹¹ * mātaraṃ jīvitā voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano mātaraṃ jīvitā voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti ṭhānaṃ etaṃ vijjati. Evaṃ pitaraṃ, arahantaṃ, bhikkhuṃ. Diṭṭhisampanno puggalo saṃghaṃ¹² bhindeyya saṃghe vā saṃgharājīṃ janeyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano

¹ pūrayo, S.

² om. S.

³ desato, S.

⁴ niyāti, S.

⁵ °gamaṃ, B₁.

⁶ °sevanato, B₁.

⁷ antarāyā, B. S.

⁸ aniyāo, S.

⁹ niyyanti, S.

¹⁰ °kkhayā, S.

¹¹ For the following sections, see A. I, p. 27 sqq.; and for the doctrine of the ten Forces (balās), see M. I, p. 69 sqq.

¹² B₁ adds vā.

saṅgham¹ bhindeyya saṅghe vā saṅgharājim janeyyā ti
 ṭhānam etaṃ vijjati. Diṭṭhisampanno Tathāgatassa duṭṭha-
 citto lohitaṃ uppādeyya, parinibbutassa vā Tathāgatassa
 duṭṭhacitto thūpaṃ bhindeyyā ti n'etaṃ ṭhānaṃ vijjati.
 Puthujjano Tathāgatassa duṭṭhacitto lohitaṃ uppādeyya
 parinibbutassa vā² Tathāgatassa duṭṭhacitto thūpaṃ bhin-
 deyyā ti ṭhānam etaṃ vijjati. Diṭṭhisampanno aññaṃ
 Satthāraṃ apadiseyya api jīvitahetū ti n'etaṃ ṭhānaṃ
 vijjati. Puthujjano aññaṃ Satthāraṃ apadiseyyā ti³ ṭhā-
 nam etaṃ vijjati. Diṭṭhisampanno ito bahiddhā aññaṃ
 dakkhiṇeyyaṃ pariyeseyyā ti n'etaṃ ṭhānaṃ vijjati. Puthuj-
 jano ito bahiddhā aññaṃ dakkhiṇeyyaṃ pariyeseyyā ti
 ṭhānam etaṃ vijjati. Diṭṭhisampanno kutūhalamaṅgalena *
 suddhim pacceyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano
 kutūhalamaṅgalena suddhim pacceyyā ti ṭhānam etaṃ
 vijjati. Itthi rājā cakkavattī siyā ti n'etaṃ ṭhānaṃ vijjati.
 Puriso rājā cakkavattī siyā ti ṭhānam etaṃ vijjati. Itthi
 Sakko devānam indo siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso
 Sakko devānam indo siyā ti ṭhānam etaṃ vijjati. Itthi
 Māro pāpimā siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Māro
 pāpimā siyā ti ṭhānam etaṃ vijjati. Itthi Mahābrahmā
 siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Mahābrahmā siyā *
 ti ṭhānam etaṃ vijjati. Itthi Tathāgato araham sammā-
 sambuddho⁴ siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Tathā-
 gato araham sammāsambuddho siyā ti ṭhānam etaṃ vijjati.
 Dve Tathāgatā arahanto sambuddhā apubbaṃ acarimaṃ
 ekissā lokadhātuyā uppajjeyyū¹ dhammaṃ vā deseyyun
 ti n'etaṃ ṭhānaṃ vijjati. Eko 'va Tathāgato araham
 sammāsambuddho ekissā lokadhātuyā uppajjissati¹ dham-
 maṃ vā⁵ desissati ti ṭhānam etaṃ vijjati. Tiṇṇaṃ ducca-
 ritānaṃ iṭṭho kanto piyo manāpo vipāko bhavissati ti
 n'etaṃ ṭhānaṃ vijjati. Tiṇṇaṃ duccharitānaṃ aniṭṭho
 akanto apiyo amanāpo vipāko bhavissati ti ṭhānam etaṃ

¹ B₁ adds vā. ² om. B₁. ³ S. adds jīvitahetū ti.

⁴ S. continues: ekissā lokadhātuyā uppajjissati dhammaṃ
 desissati ti ṭh^o etaṃ vi^o and so on.

⁵ om. B₁. S.

vijjati. Tiṇṇaṃ¹ sucaritānaṃ anitṭho akanto apiyo amanāpo vipāko bhavissatī ti n'etaṃ ṭhānaṃ vijjati. Tiṇṇaṃ sucaritānaṃ itṭho kanto piyo manāpo vipāko bhavissatī ti ṭhānaṃ etaṃ vijjati². Aññataro samaṇo vā brāhmaṇo vā kuhako lapako nemittako kuhanalapananemittakattaṃ pubbaṅgamaṃ katvā pañca nīvaraṇe appahāya cetaso upakkilese paññāya dubbalikaraṇe catūsu satipaṭṭhānesu anupaṭṭhitasati viharanto satta bojjhaṅge abhāvayitvā anuttaraṃ sammāsambodhiṃ abhisambujjhissatī ti n'etaṃ ṭhānaṃ vijjati. Aññataro samaṇo vā brāhmaṇo vā sabbadosāpagato pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe catūsu satipaṭṭhānesu upaṭṭhitasati viharanto satta bojjhaṅge bhāvayitvā anuttaraṃ sammāsambodhiṃ abhisambujjhissatī ti ṭhānaṃ etaṃ vijjati.

* Yaṃ ettha nāṇaṃ hetuso ṭhānaṃ anodhisso², idaṃ vuccati ṭhānāṭṭhāna-nāṇaṃ paṭhamāṃ Tathāgatabalaṃ iti.

2. Ṭhānāṭṭhānagatā sabbe khayadhammā vayadhammā virāgadhammā nirodhadhammā, keci saggūpagā keci apāyūpagā keci nibbānūpagā. Evaṃ Bhagavā āha: —

*Sabbe sattā marissantī, maraṇaṃ taṃ hi jīvitaṃ
yathākammaṃ gamissantī puññapāpaphalūpagā
nirayaṃ pāpakammantā puññakammā ca suggatīṃ³*

(S. I, p. 97).

Apare ca maggaṃ bhāvetvā⁴ parinibbanti anāsavā ti.

Sabbe sattā ti ariyā ca anariyā ca, sakkāyapariyāpannā ca sakkāyavītivattā ca. Marissantī ti dvīhi maraṇehi: dandhamaraṇena⁵ ca adandhamaraṇena⁵ ca⁶. Sakkāyapariyāpannānaṃ adandhamaraṇaṃ, sakkāyavītivattānaṃ dandhamaraṇaṃ. Maraṇaṃ taṃ hi jīvitaṃ ti khayā āyussa indriyānaṃ uparodhā jīvitaṃ pariyaṇto maraṇaṃ pariyaṇto. Yathākammaṃ gamissantī ti kammasa katā. Puññapāpaphalūpagā ti kammānaṃ phaladassāvītā ca avippavāso ca. Nirayaṃ pāpakammantā ti apuññasamphārā. Puññakammā ca suggatī⁷ ti

¹⁻¹ missing in B₁.

² anādiso, S.

³ sug^o, B. B₁.

⁴ bhāvitvā, B.

⁵ °caraṇena, S.

⁶ om. S.

⁷ suga^o, all MSS.

puññasamkhārā sugatīṃ gamissanti. Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti sabbasamkhārānaṃ samatikkamaṇaṃ. Tenāha Bhagavā: — Sabbe | pe¹ | anāsavā ti.

Sabbe sattā marissanti, maraṇaṃ taṃ hi jīvitāṃ yathākammaṃ gamissanti puññapāpaphalūpagā.

Nirayaṃ pāpakammantā ti āgāḥhā² ca nijjhāmā ca paṭipadā.

Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti majjhimā paṭipadā.

Sabbe sattā marissanti, maraṇaṃ taṃ hi jīvitāṃ yathākammaṃ gamissanti puññapāpaphalūpagā.

Nirayaṃ pāpakammantā ti ayaṃ samkilesa. Evaṃ saṃsāraṃ nibbattayati³. Sabbe sattā marissanti | pe⁴ | nirayaṃ pāpakammantā ti ime tayo vaṭṭā: dukkhavaṭṭo, kammaṃvaṭṭo, kilesavaṭṭo⁵. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti⁵ tiṇṇaṃ vaṭṭānaṃ vivaṭṭanā. Sabbe sattā marissanti | pe⁷ | nirayaṃ pāpakammantā ti ādinavo. Puññakammā ca suggatin⁸ ti assādo. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti nissaraṇaṃ. Sabbe sattā marissanti | pe⁴ | nirayaṃ pāpakammantā ti hetu ca phalañ ca. Pañcakkhandhā⁹ phalaṃ, taṇhā hetu. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti maggo ca phalañ ca. Sabbe sattā marissanti | pe¹⁰ | nirayaṃ pāpakammantā ti ayaṃ samkilesa. So⁵ samkilesa tividho: taṇhāsamkilesa, diṭṭhisamkilesa, duccharitasamkilesa ti.

Tattha taṇhāsamkilesa tīhi taṇhāhi niddisitabbo¹¹: kāmataṇhāya, bhavataṇhāya, vibhavataṇhāya. Yena yena vā pana vatthunā ajjhositā, tena ten' eva niddisitabbo. Tassā vitthāro: chattiṃsāya taṇhāya jāliniyā vicarītāni.

Tattha diṭṭhisamkilesa uccheda-sassatena niddisitabbo. Yena yena vā pana vatthunā diṭṭhivasena abhinivisati

¹ pa, B. B₁.

² ag^o, B₁.

³ ^ottiyati, B₁. S.

⁴ pa, B.; om. B₁.

⁵ om. S. ⁶ ^ovitvā, B.

⁷ pa, B.; om. B₁. S.

⁸ suga^o, all MSS.

⁹ khandhā, B₁.

¹⁰ B. in full; om. B₁.

¹¹ niddissi^o, B₁.

'idam eva saccam, mogham aññan' ti, tena ten' eva niddi-sitabbo. Tassā vitthāro: dvāsaṭṭhi diṭṭhigatāni¹.

Tattha duccharitasamkilesa cetanācetasikakammena niddi-sitabbo², tīhi duccharitehi: kāyaduccharitena, vacīduccaritena, manoduccharitena. Tassa vitthāro: dasa akusalakamma-pathā³.

Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti idam vodānaṃ. Tayidaṃ vodānaṃ tividhaṃ: taṇhāsam-kilesa samathena visujjhati, so samatho samādhikkhandho, diṭṭhisamkilesa vipassanāya visujjhati⁴, sā vipassanā pañ-ñakkhandho⁵, duccharitasamkilesa sucaritena visujjhati, taṃ sucaritaṃ sīlakkhandho.

Sabbe sattā marissanti, maraṇaṃ taṃ hi jīvitaṃ yathākammaṃ gamissanti puññapāpaphalūpagā nirayaṃ pāpakammantā ti apuññapaṭipadā.

Puññakammā ca suggatin⁶ ti puññapaṭipadā.

Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti puññapāpasamatikkamaṭipadā.

Tattha yā ca puññapaṭipadā yā ca apuññapaṭipadā, ayaṃ ekā paṭipadā sabbatthagāminī, ekā apāyesu ekā devesu. Yā ca puññapāpasamatikkamaṭipadā, ayaṃ
* tattha⁷-tattha⁷-gāminipaṭipadā.

Tayo rāsī: micchattaniyato rāsī, sammattaniyato rāsī, aniyato rāsī.

Tattha yo ca micchattaniyato rāsī yo ca sammattaniyato rāsī ekā paṭipadā: tattha⁸-tattha⁸-gāminī. Tattha⁹ yo aniyato rāsī, ayaṃ sabbatthagāminipaṭipadā.

Kena kāraṇena?

Paccayaṃ labhanto niraye upapajjeyya, paccayaṃ labhanto tiracchānayoṇisu upapajjeyya, paccayaṃ labhanto

¹ °gatā ti, B.

² niddissi°, B₁.

³ kusala°, S.

⁴ °tī ti, S.

⁵ paññā°, B.

⁶ suga°, *all MSS.*

⁷ tathattha, B.; tatthatta, S.; tatthatattha, B₁. Com.

⁸ tathattha, B.; tatthatta, B₁. S.

⁹ ettha, B₁; tatthatta, S.

pettivisayesu upapajjeyya, paccayaṃ labhanto asuresu upapajjeyya, paccayaṃ labhanto devesu upapajjeyya, paccayaṃ labhanto manussesu upapajjeyya, paccayaṃ labhanto parinibbāyeyya. Tasmāyaṃ¹ sabbatthagāminipaṭipadā.

Yaṃ ettha nāṇaṃ hetuso ṭhānaso anodhiso², idaṃ vuccati sabbatthagāminipaṭipadā-nāṇaṃ dutiyaṃ Tathāgatabalaṃ iti.

3. Sabbatthagāminipaṭipadā anekadhātu-loko. Tattha³-tatha³-gāminipaṭipadā nānādhātu-loko.

Tattha katamo anekadhātu-loko?

Cakkhudhātu rūpadhātu cakkhuvīññādhātu, sotadhātu saddadhātu sotavīññādhātu, ghānadhātu gandhadhātu ghānavīññādhātu, jivhādhātu rasadhātu jivhāvīññādhātu, kāyadhātu phoṭṭhabbhadhātu kāyavīññādhātu, manodhātu dhammadhātu manovīññādhātu, paṭhavīdhātu āpodhātu tejodhātu vāyodhātu ākāsadhātu vīññādhātu, kāmādhātu byāpādadhātu vihiṃsādhātu, nekkhammadhātu⁴ abyāpādadhātu avihiṃsādhātu, dukkhadhātu domanassadhātu avijjādhātu, sukhadhātu somanassadhātu upekkhādhātu, rūpadhātu arūpadhātu, nirodhadhātu saṃkhārādhātu nibbānadhātu: ayaṃ anekadhātu-loko.

Tattha katamo nānādhātu-loko?

Aññā cakkhudhātu aññā rūpadhātu aññā cakkhuvīññādhātu⁵. Evaṃ sabbā⁶. Aññā nibbānadhātu.

Yaṃ ettha nāṇaṃ hetuso ṭhānaso⁷ anodhiso, idaṃ vuccati anekadhātu-nānādhātu-nāṇaṃ tatiyaṃ Tathāgatabalaṃ iti. *

4. Anekadhātu⁸-nānādhātu kassa lokassa?

Yaṃ yad eva dhātuṃ sattā adhimuccanti, taṃ tad eva adhiṭṭhahanti abhinivisanti⁹, keci rūpādhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā keci itthādhimuttā keci purisādhimuttā keci cāgādhimuttā keci hīnā-

¹ tasmā ayaṃ, B₁.

² °diso, B.

³ tathattha, B. S.

⁴ nekkhama°, B. Com.

⁵ B₁ adds pa.

⁶ sabbāni, B₁; sabbāṃ, S.

⁷ om. B₁. S.

⁸ evaṃ aneka°, B₁. S.

⁹ °vesanti, B₁; °vissanti, S.

dhimuttā keci paṇitādhimuttā keci devādhimuttā keci manussādhimuttā keci nibbānādhimuttā.

Yaṃ ettha ñāṇaṃ hetuso thānaso¹ anodhiso ‘ayaṃ veneyyo ayaṃ na² veneyyo² ayaṃ saggagāmi ayaṃ dugga-tigāmi’ ti, idaṃ vuccati sattānaṃ nānādhimuttikatā-ñāṇaṃ catutthaṃ Tathāgatabalaṃ iti.

5. Te yathādhimuttā ca bhavanti?

Taṃ taṃ kamma-samādānaṃ samādiyanti, te chabbidhaṃ kammaṃ samādiyanti: keci lobhavasena, keci dosavasena, keci mohavasena, keci saddhāvasena, keci viriyavasena, keci paññāvasena.

Taṃ vibhajamānaṃ³ duvidhaṃ: saṃsāragāmi⁴ ca⁵ nibbānagāmi⁴ ca.

☆ Tattha yaṃ lobhavasena dosavasena mohavasena ca¹ kammaṃ karoti, idaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ. Tattha yaṃ saddhāvasena viriyavasena⁵ ca⁶ kammaṃ karoti, idaṃ kammaṃ sukkaṃ sukkavipākaṃ. Tattha yaṃ lobhavasena⁷ dosavasena ca⁸ mohavasena⁹ saddhāvasena ca¹⁰ kammaṃ karoti, idaṃ kammaṃ kaṇhasukkaṃ kaṇhasuk-kavipākaṃ. Tattha yaṃ viriyavasena paññāvasena ca kammaṃ karoti, idaṃ kammaṃ akaṇhaṃ asukkaṃ akaṇha-suk-kavipākaṃ¹¹ kammuttamaṃ kammasetṭhaṃ kammakkha-yāya saṃvattati (Cf. M. I, p. 389 sqq.).

Cattāri kamma-samādānāni: atthi kamma-samādānaṃ paccuppannasukhaṃ āyatiṃ¹² ca¹³ dukkhavipākaṃ, atthi kamma-samādānaṃ paccuppannadukhaṃ āyatiṃ¹² ca¹³ sukhavipākaṃ, atthi kamma-samādānaṃ paccuppannaduk-khaṃ c’eva āyatiṃ¹² ca dukkhavipākaṃ, atthi kamma-samādānaṃ paccuppannasukhaṃ c’eva āyatiṃ¹² ca sukhavipākaṃ, yaṃ evaṃ jātiyakaṃ kamma-samādānaṃ.

Iminā puggalena akusalakamma-samādānaṃ upacitaṃ ☆ avipakkaṃ vipākāya paccupaṭṭhitaṃ, na ca bhabbo abhi-nibbidhāgantun¹⁴ ti.

¹ om. B₁. S. ² aven^o, B₁. ³ vibhajja^o, S.; visajja^o, B. B₁.

⁴ °gāmini, B. B₁. ⁵ om. B.; B₁. S. add paññāvasena.

⁶ om. B. Com.; S. puts ca before paññā^o ⁷ S. adds ca.

⁸ om. B. B₁. ⁹ B₁. S. add ca.

¹⁰ B₁. S. add viriyavasena ca. ¹¹ S. inserts kammaṃ.

¹² °ti, B. S. ¹³ om. B. S. ¹⁴ °dā^o, all MSS. exc. Com.

Taṃ Bhagavā na ovadati, yathā Devadattaṃ Kokālikam *
Sunakkhattaṃ Licchaviputtaṃ, ye vā pan' aññe pi sattā
micchattaniyatā.

Imesaṃ ca puggalānaṃ upacitaṃ¹ akusalaṃ na ca tāva
pāripūrigataṃ, purā pāripūriṃ gacchati, purā phalaṃ
nibbattayati, purā maggam āvārayati², purā veneyyattaṃ
samatikkamati ti.

Te Bhagavā asamatte ovadati, yathā Puṇṇaṃ ca gova-
tikaṃ Acelaṃ ca kukkuravatikaṃ.

Imassa ca puggalassa³ akusalakammasamādānaṃ pari- *
pūramānaṃ maggaṃ āvārayissati, purā pāripūriṃ gacchati,
purā phalaṃ nibbattayati⁴, purā maggam āvārayati, purā
veneyyattaṃ samatikkamati ti.

Taṃ Bhagavā asamattaṃ ovadati, yathā āyasmaṃtaṃ
Aṅgulimālaṃ.

Sabbesaṃ mudumajjhādhimattatā⁵.

Tattha mudu āneñjābhisaṃkhārā⁶, majjhaṃ avasesaku-
salasaṃkhārā, adhimattaṃ akusalasaṃkhārā.

Yaṃ ettha ñāṇaṃ hetuso ṭhānaso⁷ anodhiso 'idaṃ diṭṭha-
dhammavedaniyaṃ, idaṃ upapajjavedaniyaṃ, idaṃ aparā-
pariyavedaniyaṃ⁸, idaṃ nirayavedaniyaṃ, idaṃ tiracchā-
navedaniyaṃ, idaṃ pettivisayavedaniyaṃ, idaṃ asuraveda-
niyaṃ, idaṃ devavedaniyaṃ⁹, idaṃ manussavedaniyaṃ¹⁰ ti,
idaṃ vuccati atitānāgatapaccuppannānaṃ kammasamādā-
nānaṃ¹¹ hetuso¹² ṭhānaso anodhiso¹³ vipākavemattatā-ñā-
ṇaṃ pañcamaṃ Tathāgatabalaṃ iti.

6. Tathā samādinnaṃ kammānaṃ samādinnaṃ jhā- *
nānaṃ vimokkhānaṃ samādhīnaṃ¹⁴ samāpattīnaṃ ayaṃ
saṃkilesa idaṃ vodānaṃ idaṃ vuṭṭhānaṃ, evaṃ saṃkilissati
evaṃ vodāyati evaṃ vuṭṭhāhati¹⁵ ti ñāṇaṃ anāvarenaṃ.

Tattha kati jhānāni?

¹ upaṭṭhitam, B₁.

² pavārayati, S.

³ S. adds ca.

⁴ oṭṭiyati, S.

⁵ oṃattikā, B₁.

⁶ āṇāñjābhi°, B₁. S.

⁷ om. B₁. S.

⁸ aparāpariyāya°, S.; aparāpara°, B₁.

⁹ devesu ve°, S.

¹⁰ oṃyam (without ti), B₁.

¹¹ kammānaṃ kammasam°, S. ¹² after ṭhānaso, B₁. S.

¹³ om. all MSS.

¹⁴ samādinnaṃ, S.

¹⁵ vuṭṭha°, S.

Cattāri jhānāni.

Kati vimokkhā?

* Ekādasa ca aṭṭha ca satta ca tayo ca dve ca.

\ Kati samādhi?

Tayo samādhi: savitakko-savicāro-samādhi, avitakko-vicāramatto-samādhi, avitakko-avicāro-samādhi.

Kati samāpattiyo?

Pañca samāpattiyo: saññāsamāpatti, asaññāsamāpatti, nevasaññānāsaññāsamāpatti, vibhūtasamāpatti¹, nirodhasamāpatti.

Tattha katamo saṃkilesō?

Paṭhamassa² jhānassa² kāmarāgabyāpādā saṃkilesō ye
* ca kukkuṭajjhāyī dve paṭhamakā yo vā pana koci hāna-
bhāgiyo samādhi, ayaṃ saṃkilesō.

Tattha katamaṃ vodānaṃ?

Nivaraṇapārisuddhi paṭhamassa jhānassa ye ca kukku-
* ṭajjhāyī dve pacchimakā yo vā pana koci visesabhāgiyo
samādhi, idaṃ vodānaṃ³.

Tattha katamaṃ vuṭṭhānaṃ?

Yaṃ samāpattivuṭṭhānakosallaṃ⁴, idaṃ vuṭṭhānaṃ.

Yaṃ ettha nānaṃ⁵ hetuso ṭhānaso⁵ anodhiso, idaṃ
vuccati sabbesaṃ jhānavimokkhasamādhisamāpattīnaṃ saṃ-
kilesavodāna-vuṭṭhāna-nānaṃ chaṭṭhaṃ Tathāgatabalaṃ iti.

* 7. Tass' eva samādhissa tayo dhammā parivārā: indriyāni,
balāni, viriyam iti.

Tāni yeva indriyāni viriyavasena balāni bhavanti, adhi-
pateyyaṭṭhena⁶ indriyāni, akampiyaṭṭhena balāni.

Iti tesam mudumajjhādhimattatā⁷: ayaṃ mudindriyo,
ayaṃ⁸ majjhindriyo, ayaṃ tikkhindriyo ti.

Tattha Bhagavā tikkhindriyaṃ saṃkhittena ovādena
ovadati, majjhindriyaṃ Bhagavā saṃkhitta-vitthārena ova-
dati, mudindriyaṃ Bhagavā vitthārena ovadati. Tattha
Bhagavā tikkhindriyassa mudukaṃ dhammadesanaṃ upa-
dissati, majjhindriyassa Bhagavā mudutikkhadhammadesa-

¹ vibhūtasaññāsam°, S. ² pathamajh°, B₁. S.

³ odānaṃ, S. ⁴ °vuṭṭhānaṃ ko°, S.

⁵ om. B₁. S. ⁶ ādhi°, B₁. ⁷ °majjhābhi°, S.

⁸ om. S.

naṃ¹ upadissati, mudindriyassa Bhagavā tikkhaṃ² dhammadesanaṃ² upadissati. Tattha³ Bhagavā tikkhindriyassa samathaṃ upadissati, majjhindriyassa Bhagavā samathavipassanaṃ⁴ upadissati, mudindriyassa Bhagavā vipassanaṃ upadissati. Tattha Bhagavā tikkhindriyassa nissaraṇaṃ upadissati, majjhindriyassa Bhagavā⁵ ādīnavaṇ ca nissaraṇaṇ ca upadissati, mudindriyassa Bhagavā⁶ assādaṇ ca ādīnavaṇ ca nissaraṇaṇ ca upadissati. Tattha³ Bhagavā tikkhindriyassa adhipaññāsikkhāya paññāpayati⁷, majjhindriyassa Bhagavā adhicittasikkhāya paññāpayati⁷, mudindriyassa Bhagavā adhisīlasikkhāya paññāpayati⁷.

Yaṃ ettha nāṇaṃ hetuso tḥānaso⁵ anodhiso 'ayaṃ imaṃ bhūmibhāvanaṇ ca gato imāya ca⁸ velāya imāya ca⁸ anusāsaniyā evaṃ-dhātuko cāyaṃ ayaṇ c'assa āsayo ayaṇ ca⁵ anusayo⁹ iti, idaṃ vuccati parasattānaṃ parapuggalānaṃ indriyaparopariyatti¹⁰-vemattatā-nāṇaṃ sattamaṃ Tathāgatabalaṃ iti. ☆

8. Tattha yaṃ anekavihitam pubbenivāsam anussarati, seyyathidaṃ 'ekaṃ pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa¹¹ pi jātiyo viṣaṃ pi jātiyo tiṃsaṃ¹² pi jātiyo cattārīsaṃ pi jātiyo paññāsaṃ pi jātiyo jātisataṃ pi¹³ jātisahassaṃ pi jātisatasahassaṃ¹⁴ anekāni⁵ pi⁵ jātisatāni⁵ anekāni pi jātisahassāni anekāni pi jātisatasahassāni aneke pi¹⁵ samvaṭṭakappe aneke pi vivatṭakappe aneke pi samvaṭṭavivatṭakappe amutrāsīṃ¹⁶ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃ sukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādi, tatrāpāsīṃ¹⁶ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto,

¹ °tikkhaṃ dh°, S. ² tikkha°, B₁.

³ tassa, B₁. ⁴ samathaṃ vi°, S.

⁵ om. B₁. S. ⁶ om. all MSS.

⁷ °passati, B₁; paññāya passati, S.

⁸ om. B. ⁹ anussayo, B₁.

¹⁰ °pariyatta°, B₁. S.

¹¹ dasaṃ, B₁; dasaṃ, S. ¹² tiṣaṃ, B₁.

¹³ B₁ adds jātiyo. ¹⁴ jātiyo, B₁; om. S.

¹⁵ ca, B₁. ¹⁶ °si, B₁.

so tato cuto idhūpapanno' ti. Iti¹ sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati².

Tattha saggūpagesu ca sattesu manussūpagesu ca³ sattesu apāyūpagesu ca sattesu 'imassa⁴ puggalassa lobhādayo ussannā alobhādayo mandā⁴, imassa puggalassa alobhādayo ussannā lobhādayo mandā, ye ye⁵ vā pana ussannā ye⁵ vā pana mandā, imassa puggalassa imāni indriyāni upacitāni, imassa puggalassa imāni indriyāni anupacitāni⁶, amukāyaṃ⁷ vā kappakoṭiyaṃ kappasatasahassee vā kappasahassee⁸ vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe vā saṃvacchare vā upaḍḍhasaṃvacchare vā māse vā pakkhe vā divase vā muhutte vā, iminā pamādena vā pasādena vā' ti, taṃ taṃ bhavaṃ Bhagavā anussaranto asesam jānāti.

9. Tattha yaṃ dibbena cakkhunā visuddhena atikkanta-mānusakena⁹ satte passati cavamāne upapajjamāne¹⁰ hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti¹¹: ime vata¹² bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā¹³, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacī-mano¹⁴-sucaritena¹⁴ samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bheda parammaraṇā sugatiṃ saggam¹⁵ lokaṃ upapannā¹³.

Tattha saggūpagesu ca sattesu | pe¹⁶ | apāyūpagesu ca sattesu³ iminā puggalena evarūpaṃ kammaṃ amukāyaṃ¹⁷ kappakoṭiyaṃ upacitaṃ kappasatasahassee vā kappasahassee

¹ om. B₁. S.² anusarati, B₁.³ om. B₁.⁴⁻⁴ missing in B₁.⁵ om. B.⁶ apacitāni, S.⁷ 'kāya, B.⁸ kappasatasahassee, B₁.⁹ 'mānussakena, B₁.¹⁰ uppajj^o, S.¹¹ sampa^o, S.¹² vā pana, S.¹³ uppannā, S.¹⁴ vacisucaritena manosu^o, B₁.¹⁵ sabbam, B₁.¹⁶ pa, B₁; B. in full.¹⁷ 'kāya, B.; sammukāyaṃ, S.

vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe
vā samvacchare vā upaḍḍhasamvacchare vā māse vā
pakkhe vā divase vā muhutte vā, iminā pamādena vā¹
pasādena vā ti².

Imāni³ Bhagavato dve nāṇāni pubbenivāsānussati-nāṇaṇi
ca dibbacakkhu⁴ ca aṭṭhamam navamam Tathāgatabala-
lam iti.

10. Tattha yam sabbaññutā pattā, veditā sabbadhammā⁵,
virajam vitamalam⁶ uppannam⁷ sabbaññutañāṇam, nihato⁸
Māro bodhimūle, idam Bhagavato dasamam balam sabbā-
savaparikkhaya⁹-ñāṇam⁹.

Dasabalasamannāgatā hi buddhā bhagavanto ti.

Niyutto vicayo¹⁰-hārasampāto.

§ 3. Yutti-hārasampāta.

Tattha katamo yutti-hārasampāto?

*Tasmā rakkhitacittassa¹¹ sammāsaṃkappagocaro
sammādiṭṭhipurekkhāro¹² nātvāna udayabbayaṃ
thīnamiddhābhībhū bhikkhu sabbā duggatiyo jahe ti*

(Cf. p. 47).

Tasmā rakkhitacittassa¹¹ sammāsaṃkappago-
caro ti rakkhitacittassa sammāsaṃkappagocaro bhavissati
ti yujjati, sammāsaṃkappagocaro sammādiṭṭhi bhavissati
ti yujjati, sammādiṭṭhipurekkhāro viharanto udayabbayaṃ
paṭivijjhissati ti yujjati, udayabbayaṃ paṭivijjhanto sabbā
duggatiyo jahissati ti yujjati, sabbā duggatiyo jahanto
sabbāni¹³ duggativinipātabhayāni samatikkamissati ti yuj-
jati.

Niyutto yutti-hārasampāto.

¹ S. *inserts* iminā.

² om. S.

³ iminā, B₁.

⁴ °cakkhuñ, S.

⁵ sabbā dh°, S.

⁶ vimalam, B₁.

⁷ upapannam, B₁.

⁸ nigato, S.

⁹ °parikkhayam, B. S.

¹⁰ vicaya, B₁. S. Com.

¹¹ rakkhitta°, B.

¹² °purakkhāro, B₁. S.

¹³ sabbā, S.

§ 4. Padaṭṭhāna-hārasampāta.

Tattha katamo padaṭṭhāno-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti tiṇṇaṃ sucaritānaṃ padaṭṭhānaṃ, sammāsaṃkappagocaro ti samathassa padaṭṭhānaṃ, sammādiṭṭhipurekkhāro ti vipassanāya padaṭṭhānaṃ, ñatvāna udayabbayan ti dassanabhūmiyā padaṭṭhānaṃ, thīnamiddhābhibhū bhikkhū ti viriyassa padaṭṭhānaṃ, sabbā duggatiyo jahe ti bhāvanāya padaṭṭhānaṃ.

Niyutto padaṭṭhāno¹-hārasampāto.

§ 5. Lakkhaṇa-hārasampāta.

Tattha katamo lakkhaṇo²-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti idaṃ satindriyaṃ, satindriye gahite gahitāni bhavanti pañcindriyāni. Sammādiṭṭhipurekkhāro ti sammādiṭṭhiyā gahitāya gahito bhavati ariyo aṭṭhaṅgiko maggo. Taṃ kissa hetu? Sammādiṭṭhito³ hi sammāsaṃkappo pabhavati⁴, sammāsaṃkappato sammāvācā pabhavati⁴, sammāvācato sammākammanto pabhavati, sammākammantato⁵ sammā-ājīvo pabhavati, sammā-ājīvato sammāvāyāmo pabhavati, sammāvāyāmato sammāsati pabhavati, sammāsatito sammāsamādhi pabhavati, sammāsamādhito sammāvimutti pabhavati, sammāvimuttito sammāvimuttiñāṇadassanaṃ pabhavati.

Niyutto lakkhaṇo⁶-hārasampāto.

¹ °na, B₁. S.

² °ṇā, S.

³ °ko, B₁; °diṭṭhi, S.

⁴ bhavati, S.

⁵ S. *adds* 'va.

⁶ °ṇa, B₁; °ṇā, S.

§ 6. Catubyūha-hārasampāta.

Tattha katamo catubyūho-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti rakkhitaṃ paripāliyatī ti esā nirutti.

Idha Bhagavato ko adhippāyo?

Ye duggatihi parimuccitukāmā bhavissanti, te dhammācārino bhavissanti ti ayaṃ ettha Bhagavato adhippāyo.

Kokāliko hi Sāriputta-Moggallānesu thesesu cittaṃ padosayitvā Mahāpadumaniraye upapanno¹, Bhagavā ca sati-
ārakkhena cetasā samannāgato, suttamhi vuttaṃ: satiya
cittaṃ rakkhitaṃ ti. *

Niyutto catubyūho-hārasampāto.

§ 7. Āvatta-hārasampāta.

Tattha katamo āvatto-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti ayaṃ samatho, sammādiṭṭhipurekkhāro ti vipassanā, nātvāna udayabbayan ti dukkhapariññā, thīnamiddhābhībhū bhikkhū ti samudayapahānaṃ, sabbā duggatiyo jahe ti ayaṃ nirodho.

Imāni cattāri saccāni.

Niyutto āvatto-hārasampāto.

§ 8. Vibhatti-hārasampāta.

Tattha katamo vibhatti-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Kusalapakkho kusalapakkhena niddisitaṃ², akusalapakkho akusalapakkhena niddisitaṃ.

Niyutto vibhatti-hārasampāto.

¹ uppanno, S.; cf. S. I, p. 149 sqq.; A. V, p. 170 sqq.

² nissitaṃ, B_r.

§ 9. Parivattana-hārasampāta.

Tattha katamo parivattano-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Samathavipassanāya bhāvitāya¹ nirodho-phalaṃ pariñ-
* nātaṃ, dukkhaṃ - samudayo pahīno, maggo bhāvito paṭi-
pakkhena.

Niyutto parivattano-hārasampāto.

§ 10. Vevacana-hārasampāta.

Tattha katamo vevacano-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti cittaṃ mano viññāṇaṃ
manindriyaṃ manāyatanaṃ vijānanā vijānitattaṃ² idaṃ
vevacanaṃ, sammāsaṃkappagocaro ti nekkhamma-
saṃkappo³ abyāpādasamkappo avihimsāsamkappo idaṃ ve-
vacanaṃ, sammādiṭṭhipurekkhāro ti sammādiṭṭhi nāma
paññāsattaṃ⁴ paññākhaḅḅo paññāratanaṃ paññāpajjoto⁵
paññāpatodo⁶ paññāpāsādo⁷ idaṃ vevacanaṃ.

Niyutto vevacano-hārasampāto.

§ 11. Paññatti-hārasampāta.

Tattha katamo paññatti-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti padaṭṭhānapaññatti sa-
tiyā, sammāsaṃkappagocaro ti bhāvanāpaññatti sama-
thassa, sammādiṭṭhipurekkhāro nātvāna udaya-
bbayan ti dassanabhūmiyā nikkhepapaññatti⁸, thīna-
middhābhibhū bhikkhū ti samudayassa anavasesapa-
hānapaññatti, sabbaduggatiyo jahe ti bhāvanāpaññatti
maggassa.

Niyutto paññatti-hārasampāto.

¹ sabhā°, S.

² °tatthaṃ, B. B₁.

³ nekkhama°, B.

⁴ °sattaṃ, S.

⁵ om. S.

⁶ om. B₁.

⁷ om. B.

⁸ nikkhepaññatti, S.

§ 12. Otaraṇa-hārasampāta.

Tattha katamo otaraṇo-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassa sammāsaṃkappagocaro sammādiṭṭhipurekkhāro¹ ti sammādiṭṭhiyā gahitāya gahitāni bhavanti pañcindriyāni. Ayaṃ indriyehi otaraṇā. Tāni yeva indriyāni vijjā, vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho, saṃkhāranirodhā viññāṇanirodho. Evaṃ sabbam. Ayaṃ paṭicasamuppādena otaraṇā. Tāni yeva pañcindriyāni tihi khandhehi saṃgahitāni: sīlakkhandhena, samādhikkhandhena, paññakkhandhena². Ayaṃ khandhehi otaraṇā. Tāni yeva pañcindriyāni saṃkhārapariyāpannāni³. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā. Ayaṃ dhātūhi otaraṇā. Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ. Ayaṃ āyatanehi otaraṇā.

Niyutto otaraṇo-hārasampāto.

§ 13. Sodhana-hārasampāta.

Tattha katamo sodhana-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Yattha ārambho⁴ suddho, so pañho vissajjito⁵ bhavati. Yattha pana ārambho⁴ na suddho, na tāva⁶ so⁶ pañho vissajjito⁵ bhavati.

Niyutto sodhana-hārasampāto.

§ 14. Adhiṭṭhāna-hārasampāta.

Tattha katamo adhiṭṭhāno-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti ekattatā. Cittaṃ mano viññāṇaṃ, ayaṃ vemattatā. Sammāsaṃkappagocaro ti ekattatā. Nekkhammasaṃkappo⁷ abyāpādasamkappo avi-

¹ om. S. ² paññā°, B. ³ °paripannāni, S.

⁴ ārabho, B. ⁵ visajjito, B. B_r. ⁶ bhāvato, B_r.

⁷ nekkhama°, B. B_r.

himsāsamkappo, ayam vemattatā. Sammādiṭṭhipurekkhāro ti ekattatā. Sammādiṭṭhi nāma yaṃ dukkhe-ñāṇaṃ dukkhasamudaye-ñāṇaṃ dukkhanirodhe-ñāṇaṃ dukkhanirodhagāminiyā¹ - paṭipadāya² - ñāṇaṃ magge-ñāṇaṃ hetumhi²-ñāṇaṃ hetusamuppannesu-dhammesu-ñāṇaṃ paccaye-ñāṇaṃ paccayasamuppannesu-dhammesu-ñāṇaṃ, yaṃ tattha tattha yathābhūtañāṇadassanaṃ³ abhisamayo sampañivedho
 * saccāgamaṇaṃ, ayam vemattatā. Nātvāna udayabbayan ti ekattatā. Udayena: avijjāpaccayā samkhārā, samkhārapaccayā viññāṇaṃ. Evaṃ sabbam, samudayo bhavati. Vayena: avijjānirodho, avijjānirodhā... Evaṃ sabbam⁴, nirodho⁴ hoti. Ayam vemattatā. Thīnamiddhābhībhū bhikkhū ti ekattatā. Thīnaṃ nāma yā cit-tassa akammaṇiyatā, middhaṃ nāma⁵ yaṃ⁶ kāyassa⁷ līnattam⁷. Ayam vemattatā. Sabbā duggatiyo jahe ti ekattatā. Devamanusse vā upanidhāya apāyā⁸ duggati⁸, nibbānaṃ vā upanidhāya sabbā upapattiyo⁹ duggati, ayam vemattatā.

Niyutto adhiṭṭhāno-hārasampāto.

§ 15. Parikkhāra-hārasampāta.

Tattha katamo parikkhāro-hārasampāto?

Tasmā rakkhītacittassa sammāsamkappagocaro ti gāthā.
 Ayam samathavipassanāya parikkhāro.

Niyutto parikkhāro-hārasampāto¹⁰.

§ 16. Samāropana-hārasampāta.

Tattha katamo samāropano-hārasampāto?

Tasmā rakkhītacittassa sammāsamkappagocaro sammādiṭṭhipurekkhāro nātvāna udayabbayaṃ thīnamiddhābhībhū bhikkhu sabbā duggatiyo jahe ti (Cf. p.47).

¹ °gāminipati°, B₁.

² hetusmiṃ, B₁. S.

³ yathābhūtaṃ ñāṇa°, B. ⁴ sabbani°, S. ⁵ om. B₁.

⁶ om. B₁. S.

⁷ kāyalī°, B₁.

⁸ apāya°, S.

⁹ uppattiyo, S.

¹⁰ sampāto, B₁.

Tasmā rakkhitacittassā ti tiṇṇaṃ sucaritānaṃ pa-
daṭṭhānaṃ. Citte rakkhite taṃ rakkhitaṃ bhavati kāya-
kammaṃ vacīkammaṃ manokammaṃ. Sammādiṭṭhi-
purekkhāro ti sammādiṭṭhiyā bhāvitāya bhāvito bhavati
ariyo aṭṭhaṅgiko maggo. Kena kāraṇena? Sammādiṭṭhito
hi sammāsaṃkappo pabhavati, sammāsaṃkappato sammā-
vācā pabhavati, sammāvācato¹ sammākammanto pabhavati,
sammākammantato sammā-ājīvo pabhavati, sammā-ājīvato
sammāvāyāmo pabhavati, sammāvāyāmato sammāsati pa-
bhavati, sammāsatito² sammāsamādhi² pabhavati², sammā-
samādhitto sammāvimutti pabhavati, sammāvimuttito sammā-
vimuttiñāṇadassanaṃ pabhavati.

Ayaṃ anupādiseso puggalo anupādisesā³ ca nibbāna-
dhātu.

Niyutto samāropano-hārasampāto.

Tenāha āyasmā Mahākaccāno⁴: —

Soḷasa hārā paṭhamaṃ | disalocanena⁵ disā viloketvā⁶
saṃkhipiya aṅkusena hi | nayehi tihi⁷ niddise⁸ suttan ti.

Niyutto hārasampāto.

C.

Nayasamuṭṭhāna.

1. Tattha katamaṃ nayasamuṭṭhānaṃ?

Pubbā⁹ koṭi⁹ na paññāyati avijjāya ca bhavataṇhāya ca.

Tattha avijjānīvaraṇaṃ taṇhāsamyojanaṃ.

Avijjānīvaraṇā¹⁰ sattā avijjāya¹¹ samyuttā avijjāpakkhena
vicaranti. Te vuccanti diṭṭhacaritā¹² ti¹². Taṇhāsamyojanā
sattā taṇhāya samyuttā taṇhāpakkhena¹³ vicaranti. Te vuc-
canti taṇhācaritā ti.

¹ °vācāto, B. B₁.

² om. B₁.

³ °so, B₁. S.

⁴ °kaccāyano, S.

⁵ disā°, all MSS.; S. adds ca.

⁶ loketvā, B₁.

⁷ tihi, B. S.

⁸ nidise, B₁; niddese, S.

⁹ pubba°, B₁.

¹⁰ °nīvaraṇaṃ ya, S.

¹¹ °yaṃ, B₁.

¹² °cariyanā, S.

¹³ °pekkhaṇā, S.

Diṭṭhacaritā ito bahiddhā pabbajitā attakilamathānuyogam¹ anuyuttā viharanti, taṇhācaritā ito bahiddhā pabbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti.

Tattha kiṃ kāraṇaṃ, yaṃ diṭṭhacaritā ito bahiddhā pabbajitā attakilamathānuyogam¹ anuyuttā viharanti, taṇhācaritā ito bahiddhā pabbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti?

Ito bahiddhā n'atthi saccavavatthānaṃ, kuto catusacca-pakāsanā² samathavipassanā³ kosallaṃ vā upasamasukhapatti vā. Te upasamasukhassa anabhiññā viparītacetā evaṃ āhaṃsu: — N'atthi sukkena sukhaṃ, dukkhena nāma sukhaṃ adhigantabbaṃ⁴, yo kāme paṭisevati so lokaṃ vaḍḍhayati, yo lokaṃ vaḍḍhayati so bahuṃ puññaṃ pasavati⁵ ti. Te evaṃsaññī evaṃdiṭṭhī dukkhena sukhaṃ pathayamānā kāmesu puññasaññī attakilamathānuyogam¹ anuyuttā ca viharanti kāmasukhallikānuyogam anuyuttā ca⁶. Te tadabhiññā santā rogam eva vaḍḍhayanti gaṇḍam eva vaḍḍhayanti sallam eva vaḍḍhayanti. Te rogābhittunnā⁷ gaṇḍapaṭipīḷitā sallānuviddhā niraya-tiracchānāyoni-petāsuresu ummujjanimujjāni karonto⁸ ugghātanigghātaṃ⁹ paccanubhonto¹⁰ rogagaṇḍasallabhesajjaṃ na vindanti.

Tattha attakilamathānuyogo¹ kāmasukhallikānuyogo ca saṃkilesa, samathavipassanā vodānaṃ. Attakilamathānuyogo¹ kāmasukhallikānuyogo ca rogo, samathavipassanā roganigghātakabhesajjaṃ¹¹. Attakilamathānuyogo¹ kāmasukhallikānuyogo ca gaṇḍo, samathavipassanā gaṇḍanigghātakabhesajjaṃ¹². Attakilamathānuyogo¹ kāmasukhallikānuyogo ca sallo, samathavipassanā salluddharaṇabhesajjaṃ¹³.

Tattha saṃkilesa dukkhaṃ, tadabhisaṅgo-taṇhā samudayo, taṇhānirodho dukkhanirodho, samathavipassanā dukkhanirodhagāminipāṭipadā.

¹ attha°, B₁. ² B. adds vā. ³ °naṃ, B₁.

⁴ °tabban ti, B. B₁. ⁵ pasavayati, S.

⁶ B₁ adds viharanti. ⁷ °tunā, B₁. ⁸ °tā, B. S.

⁹ °nighā°, all MSS. exc. Com. ¹⁰ °tā, B.

¹¹ °nigghātika°, B₁ S.; °nighātaka°, B.

¹² gaṇḍabhesajjaṃ, B₁. S. ¹³ salluddhāraṇa°, B. S.

Imāni cattāri saccāni.

Dukkhaṃ pariññeyyaṃ, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha diṭṭhacaritā rūpaṃ attato¹ upagacchanti . . . vedanaṃ | pe² | saññaṃ . . . saṃkhāre . . . viññānaṃ attato¹ upagacchanti, taṇhācaritā rūpavantaṃ attānaṃ upagacchanti . . . attani vā³ rūpaṃ rūpasmiṃ vā attānaṃ . . . vedanāvantaṃ | pe⁴ | saññāvantaṃ . . . saṃkhāravantaṃ . . . viññānavantaṃ attānaṃ upagacchanti . . . attani vā viññānaṃ viññānasmiṃ⁵ vā attānaṃ. Ayaṃ vuccati vīsati-
vatthukā sakkāyadiṭṭhi. *

Tassā paṭipakkho: lokuttarā sammādiṭṭhi anvāyikā sam-
māsaṃkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi, ayaṃ ariyo aṭṭhaṅgiko maggo. Te tayo khandhā: silakkhandho samādhikkhandho paññakkhandho⁶, silakkhandho samādhikkhandho ca samatho, paññakkhandho⁶ vipassanā.

Tattha sakkāyo dukkhaṃ, sakkāyasamudayo dukkhasamudayo, sakkāyanirodho dukkhanirodho, ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminipaṭipadā⁷.

Imāni cattāri saccāni.

Dukkhaṃ pariññeyyaṃ⁸, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha ye rūpaṃ attato¹ upagacchanti . . . vedanaṃ | pe² | saññaṃ . . . saṃkhāre . . . viññānaṃ attato¹ upagacchanti, ime vuccanti ucchedavādino ti. Ye rūpavantaṃ
attānaṃ upagacchanti attani vā rūpaṃ rūpasmiṃ⁹ vā attānaṃ . . . ye¹⁰ vedanāvantaṃ | pe¹¹ | ye¹² saññāvantaṃ . . . ye¹⁰ saṃkhāravantaṃ . . .¹³ ye¹⁰ viññānavantaṃ attānaṃ upagacchanti attani vā viññānaṃ viññānasmiṃ vā attānaṃ, ime vuccanti sassatavādino ti. *

Tattha uccheda-sassatavādā ubho antā¹⁴, ayaṃ saṃsārapavatti.

¹ atthato, B₁. ² pa, B. B₁. ³ om. B₁.
⁴ pa, B. ⁵ °smi, B. B₁. ⁶ paññā°, B.
⁷ °gaminī pa°, B₁. ⁸ vipari°, B. ⁹ °smi, B₁.
¹⁰ om. B₁. S. ¹¹ pa, B.; om. B₁. ¹² om. S.
¹³ pe, S. ¹⁴ anto, B₁.

Tassā¹ paṭipakkho: majjhimā paṭipadā ariyo aṭṭhaṅgiko maggo, ayaṃ saṃsāranivatti².

Tattha pavatti dukkhaṃ, tadabhisāṅgo-taṇhā samudayo³, taṇhānirodho dukkhanirodho, ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminipaṭipadā.

Imāni cattāri saccāni.

Dukkhaṃ pariññeyyaṃ, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha uccheda-sassataṃ samāsato vīsativatthukā sakkā-
* yaditṭhi, vitthārato dvāsattṭhi diṭṭhigatāni.

* Tesam paṭipakkho: tecattāḷisa⁴ bodhipakkhiyā dhammā, aṭṭha vimokkhā, dasa kasiṇāyatanāni.

* Dvāsattṭhi diṭṭhigatāni mohajālaṃ anādi anidhanappavatta-
tam⁵. Tecattāḷisa⁶ bodhipakkhiyā dhammā ñāṇavajiraṃ⁷
mohajālapadālanam.

Tattha moho avijjajālaṃ bhavataṇhā.

Tena vuccati: pubbā koṭi na paññāyati avijjāya⁸ bhava-
taṇhāya cā ti.

* 2. Tattha diṭṭhicarito asmiṃ sāsane pabbajito sallekhā-
nusantataavutti⁹ bhavati sallekhe tibbagāro, taṇhācarito
asmiṃ¹⁰ sāsane pabbajito sikkhānusantataavutti bhavati
sikkhāya tibbagāro, diṭṭhicarito sammattaniyāmaṃ¹¹
okkamanto dhammānusārī bhavati, taṇhācarito sammatta-
niyāmaṃ¹² okkamanto saddhānusārī¹³ bhavati, diṭṭhicarito
sukhāya paṭipadāya dandhābhiññāya¹⁴ khippābhiññāya ca
niyyāti, taṇhācarito dukkhāya¹⁵ paṭipadāya dandhābhiññā-
ya¹⁴ khippābhiññāya ca¹⁶ niyyāti. (Cf. p. 7).

Tattha kiṃ kāraṇam, yaṃ taṇhācarito dukkhāya paṭipa-
dāya dandhābhiññāya¹⁴ khippābhiññāya ca niyyāti?

Tassa hi kāmā aparicattā¹⁷ bhavanti.

¹ tassa, B. S. ² sārani°, B.

³ dukkhasamudayo, B.

⁴ °cattāḷisa, B.; °tāḷisaṃ, S. ⁵ navapavattam, B.

⁶ °tāḷisaṃ, B. S. ⁷ °vaciraṃ, B.

⁸ S. adds ca. ⁹ saṃlekhānusantati°, B. Com.

¹⁰ asmi, B. ¹¹ samata°, B. ¹² samata°, B.

¹³ saddā°, B. ¹⁴ dandā°, B. ¹⁵ dukkhā, S.

¹⁶ om. B. ¹⁷ °mattā, S.

So kāmehi viveciyamāno dukkhena paṭinissarati dandhañ ca¹ dhammaṃ ājānāti².

Yo panāyaṃ diṭṭhicarito³, ayaṃ ādito yeva kāmehi anatthiko bhavati. So tato viveciyamāno khippaṇ ca paṭinissarati⁴ khippaṇ ca dhammaṃ ājānāti².

Dukkhā⁵ pi⁶ paṭipadā duvidhā: dandhābhiññā ca khippābhiññā ca. Sukhā pi paṭipadā duvidhā: dandhābhiññā ca khippābhiññā ca. Sattā pi duvidhā: mudindriyā pi tikkhindriyā pi. Ye mudindriyā, te dandhañ⁷ ca paṭinissaranti dandhañ ca dhammaṃ ājānanti². Ye tikkhindriyā, te khippaṇ ca paṭinissaranti khippaṇ ca dhammaṃ ājānanti².

Imā catasso paṭipadā.

Ye hi⁸ keci niyyimsu⁹ vā¹⁰ niyyanti vā niyyissanti¹¹ vā, te imāhi eva catūhi paṭipadāhi. Evaṃ ariyā catukka-^{*} maggaṃ¹² paññāpenti abudhajanasevitāya bālakantāya rattavāsiniyā¹³ nandiyā bhavataṇhāya āvattanattham¹⁴.

Ayaṃ vuccati nandiyāvattassa nayassa bhūmī ti. ^{*}

Tenāha: —

Taṇhañ ca avijjaṃ¹⁵ pi ca | samathenā ti.

3. Veyyākaraṇesu hi ye | kusalākusalā ti.

Te duvidhena upaparikkhitabbā: lokavaṭṭānusārī¹⁶ ca ^{*} lokavivaṭṭānusārī¹⁰ ca¹⁰. Vaṭṭam nāma saṃsāro, vivaṭṭam nibbānaṃ.

a) Kammaṃ¹⁷ kilesā¹⁷ hetu saṃsārassa.

Tattha kammaṃ cetanā cetasikañ ca niddisitabbaṃ.

Taṃ kathaṃ daṭṭhabbaṃ?

Upacaye.

Sabbe pi kilesā catūhi vipallāsehi niddisitabbā.

Te kattha daṭṭhabbā?

Dasavatthuke kilesapuñje¹⁸.

¹ 'va, S. ² ajā° S. ³ S. adds ca.

⁴ paṇissarati, S. ⁵ dukkha, B₁. S. ⁶ om. B₁.

⁷ dandha, S., and omits ca. ⁸ hi pi, S.

⁹ niyyāsu, S.; niyaṃsu, B₁. ¹⁰ om. S.

¹¹ niyyissanti, B. S. ¹² catumaggaṃ, B₁.

¹³ ratti°, B₁. ¹⁴ av°, B.; aṭṭhānavattanattham, B₁.

¹⁵ oḷjañ (without pi), B₁. S. ¹⁶ ori, B.; °vattānusārī, B₁.

¹⁷ kamma°, B. S.; °so, B₁. ¹⁸ °puñjake, B₁; °buñjake, S.

Katamāni dasa vatthūni¹?

Cattāro āhārā, cattāro vipallāsā, cattāri upādānāni, cattāro yogā, cattāro gandhā, cattāro āsavā, cattāro oghā, cattāro sallā, catasso viññāṇaṭṭhiyo², cattāri agatigamanāni.

Paṭhame āhāre paṭhamo vipallāso, dutiye āhāre dutiyo vipallāso, tatiye āhāre tatiyo vipallāso, catutthe āhāre catuttho vipallāso. Paṭhame vipallāse paṭhamam upādānam, dutiye vipallāse dutiyam upādānam, tatiye vipallāse tatiyam upādānam, catutthe vipallāse catuttham upādānam. Paṭhame upādāne paṭhamo yogo, dutiye upādāne dutiyo yogo, tatiye upādāne tatiyo yogo, catutthe upādāne catuttho yogo. Paṭhame yoge paṭhamo gandho, dutiye yoge dutiyo gandho, tatiye yoge tatiyo gandho, catutthe yoge catuttho gandho. Paṭhame gandhe paṭhamo āsavo, dutiye gandhe dutiyo āsavo, tatiye gandhe tatiyo āsavo, catutthe gandhe catuttho āsavo. Paṭhame āsave paṭhamo ogho, dutiye āsave dutiyo ogho, tatiye āsave tatiyo ogho, catutthe āsave catuttho ogho. Paṭhame oghe paṭhamo sallo, dutiye oghe dutiyo sallo, tatiye oghe tatiyo sallo, catutthe oghe catuttho sallo. Paṭhame salle paṭhamā viññāṇaṭṭhiti, dutiye salle dutiyā viññāṇaṭṭhiti, tatiye salle tatiyā viññāṇaṭṭhiti, catutthe salle catutthā³ viññāṇaṭṭhiti. Paṭhamāyam viññāṇaṭṭhiyam paṭhamam agatigamanam, dutiyāyam viññāṇaṭṭhiyam dutiyam agatigamanam, tatiyāyam viññāṇaṭṭhiyam tatiyam agatigamanam, catutthāyam⁴ viññāṇaṭṭhiyam catuttham agatigamanam.

* Tattha yo ca kabalikāro⁵-āhāro yo ca phasso-āhāro, ime taṇhācaritassa puggalassa upakkilesā, yo ca manosañcetanāhāro yo ca viññāṇāhāro, ime diṭṭhīcaritassa puggalassa upakkilesā.

Tattha yo ca asubhesu santivipallāso⁶ yo ca dukkhesu khantivipallāso, ime taṇhācaritassa puggalassa upakkilesā, yo ca anicce niccan ti vipallāso yo ca anattani attā⁷ ti⁷ vipallāso, ime diṭṭhīcaritassa puggalassa upakkilesā.

¹ vatthukāni, S.

² °diṭṭhiyo, B.

³ catutthi, B.; catuttho, B.

⁴ catutthiyam, B.

⁵ kabalimkāro, S.

⁶ bhanti°, S.

⁷ attani, S.

Tattha yañ ca kāmupādānaṃ yañ ca bhavupādānaṃ, ime taṇhācaritassa puggalassa upakkilesā, yañ ca diṭṭhupādānaṃ yañ ca attavādupādānaṃ, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmayogo yo ca bhavayogo, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhiyogo yo ca avijjāyogo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca abhijjhā¹-kāyagandho yo ca byāpādo-kāyagandho, ime taṇhācaritassa puggalassa upakkilesā, yo ca parāmāsakāyagandho yo ca idaṃ-saccābhinivesakāyagandho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmāṣavo yo ca bhavāṣavo, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhāṣavo yo ca avijjāṣavo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca² kāmogho yo ca bhavogho, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhogho yo³ ca avijjogho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca rāgasallo yo ca dosasallo, ime taṇhācaritassa puggalassa upakkilesā, yo ca mānasallo yo ca mohasallo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yā ca rūpūpagā viññāṇaṭṭhiti yā ca vedanūpagā viññāṇaṭṭhiti, ime taṇhācaritassa puggalassa upakkilesā, yā ca saññūpagā viññāṇaṭṭhiti yā ca saṃkhārūpagā viññāṇaṭṭhiti, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yañ ca chandā agatigamaṇaṃ yañ ca dosā agatigamaṇaṃ, ime taṇhācaritassa puggalassa upakkilesā, yañ ca bhayā agatigamaṇaṃ yañ ca mohā agatigamaṇaṃ, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha kabalikāre⁴ āhāre asubhesu santivipallāso⁵, phasse āhāre dukkhesu khantivipallāso, viññāṇe āhāre anicce niccan ti vipallāso, manosāncetanāya āhāre anattani attā ti vipallāso.

Paṭhame vipallāse ṭhito⁶ kāme⁷ upādiyati, idaṃ vuccati kāmupādānaṃ, dutiye vipallāse ṭhito anāgataṃ bhavaṃ⁸

¹ avijjā, S.² om. B₁.³ om. S.⁴ kabalimkāre, S.⁵ bhanti^o, S.⁶ dhito, B₁ always.⁷ nāme, S.⁸ sabhava, B₁.

upādiyati, idaṃ vuccati bhavupādānaṃ, tatiye vipallāse ṭhito saṃsārābhinandinim¹ diṭṭhim² upādiyati, idaṃ vuccati diṭṭhupādānaṃ, catutthe vipallāse ṭhito attānaṃ kappiya³ upādiyati, idaṃ vuccati attavādupādānaṃ⁴.

Kāmapādānena kāmehi saṃyujjati, ayaṃ vuccati kāmayogo, bhavupādānena bhavehi saṃyujjati, ayaṃ vuccati bhavayogo, diṭṭhupādānena pāpikāya diṭṭhiyā saṃyujjati, ayaṃ vuccati diṭṭhiyogo, attavādupādānena⁴ avijjāya saṃyujjati, ayaṃ vuccati avijjāyogo.

Paṭhame yoge ṭhito abhijjhāya kāyaṃ gandhati, ayaṃ vuccati abhijjhākāyagandho, dutiye yoge ṭhito byāpādena kāyaṃ gandhati, ayaṃ vuccati byāpādakāyagandho, tatiye yoge ṭhito parāmāsenā kāyaṃ gandhati, ayaṃ vuccati parāmāsakāyagandho, catutthe yoge ṭhito idaṃ-saccābhinivesena kāyaṃ gandhati, ayaṃ vuccati idaṃ-saccābhinivesakāyagandho.

Tassa evaṃ gandhitā kilesā āsavanti.

Kuto⁵ ca vuccati āsavanti ti⁵?

* Anusayato⁶ vā pariyuṭṭhānato vā.

Tattha abhijjhākāyagandhena kāmāsavo, byāpādakāyagandhena bhavāsavo, parāmāsakāyagandhena diṭṭhāsavo, idaṃ-saccābhinivesakāyagandhena avijjāsavo.

Tassa ime cattāro āsavā vepullaṃ gatā oghā bhavanti. Iti āsavavepullā oghavepullaṃ.

Tattha kāmāsavena kāmogho, bhavāsavena bhavogho, diṭṭhāsavena diṭṭhogho, avijjāsavena avijjogho.

Tassa ime cattāro oghā anusayasahagatā⁶ ajjhāsayaṃ anupavittā⁷ hadayaṃ āhacca tiṭṭhanti, tena vuccānti sallā iti.

Tattha kāmoghena rāgasallo, bhavoghena dosasallo, diṭṭhoghena mānasallo, avijjoghena mohasallo.

Tassa imehi catūhi sallehi pariyādinnaṃ viññānaṃ catūsu dhammesu saṅṭhahati: rūpe, vedanāya, saññāya, saṃkhāresu.

* Tattha rāgasallena nandūpasecanena⁸ viññāṇena rūpū-

¹ oni, S.; °nandati, B₁. ² diṭṭhi, S.

³ kappayati, B₁. S. ⁴ attha°, B₁. ⁵⁻⁵ missing in B₁.

⁶ anussaya°, B₁. ⁷ anusappavittā, S.

⁸ °passecanena, B₁ always.

pagā¹ viññāṇaṭṭhiti, dosasallena nandūpasecanena viññāṇena¹ vedanūpagā viññāṇaṭṭhiti², mānasallena nandūpasecanena viññāṇena saññūpagā³ viññāṇaṭṭhiti², mohasallena nandūpasecanena viññāṇena saṃkhārūpagā viññāṇaṭṭhiti.

Tassa imāhi catūhi viññāṇaṭṭhitihi upatthaddham viññāṇam catūhi dhammehi agatiṃ⁴ gacchati: chandā, dosā, bhayā, mohā.

Tattha rāgena chandā⁵ agatiṃ⁵ gacchati, dosenā dosā agatiṃ gacchati, bhayena bhayā agatiṃ gacchati, mohena mohā agatiṃ gacchati.

Iti kho tañ ca kammaṃ ime ca kilesā. Esa hetu saṃsārassa.

Evam sabbe⁶ kilesā⁶ catūhi vipallāsehi niddisitabbā⁷.

b) Tattha imā catasso disā: kabaḷikāro⁸-āhāro asubhe * subhan ti vipallāso kāmupādānaṃ kāmāyogo abhiḷhākāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāṇaṭṭhiti chandā agatigamanan ti paṭhamā disā, phasso-āhāro dukkhe sukhan ti vipallāso bhavupādānaṃ bhavāyogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññāṇaṭṭhiti dosā agatigamanan ti dutiyā disā, viññāṇāhāro anicce niccan ti vipallāso diṭṭhupādānaṃ diṭṭhiyogo parāmāsakāyagandho diṭṭhāsavo diṭṭhogho mānasallo saññūpagā viññāṇaṭṭhiti bhayā agatigamanan ti tatiyā disā, manosañcetanāhāro anattani⁹ attā ti vipallāso attavādūpādānaṃ¹⁰ avijjāyogo idaṃ-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññāṇaṭṭhiti mohā agatigamanan ti catutthā¹¹ disā¹¹.

Tattha yo ca kabaḷikāro⁸-āhāro yo ca asubhe subhan ti vipallāso kāmupādānaṃ kāmāyogo abhiḷhākāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāṇaṭṭhiti chandā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime rāgacaritassa puggalassa upakkilesā.

¹⁻¹ missing in S. ² °diṭṭhi, S. ³ om. S. ⁴ °ti, S.

⁵ chandāgati, S., and similarly in the correspondent words.

⁶ sabba°, B₁. ⁷ nidissī°, B₁. ⁸ kabaḷikāro, S.

⁹ anattā ti, B₁. ¹⁰ attha°, B₁.

¹¹ catuttha°, B₁. S.; catutthī d°, B.

Tattha yo ca phasso¹-āhāro¹ yo ca dukkhesu khanti-vipallāso bhavupādānaṃ bhavayogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññāṇaṭṭhiti dosā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime dosacaritassa puggalassa upakkilesā.

Tattha yo ca viññāṇāhāro² yo ca anicce niccan ti vipallāso diṭṭhupādānaṃ diṭṭhiyogo parāmāsakāyagandho diṭṭhāsavo diṭṭhogho mānasallo saññūpagā viññāṇaṭṭhiti bhayā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime diṭṭhicaritassa mandassa upakkilesā.

Tattha yo ca manosañcetanāhāro yo ca anattani attā ti vipallāso attavādupādānaṃ avijjāyogo idaṃ-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññāṇaṭṭhiti mohā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime diṭṭhicaritassa udattassa³ upakkilesā.

Tattha yo ca kabalīkāro-āhāro⁴ yo ca phasso-āhāro, ime appaṇihitena vimokkhamukhena pariññaṃ gacchanti, viññāṇāhāro suññatāya, manosañcetanāhāro animittena.

Tattha yo ca asubhe subhan ti vipallāso yo ca dukkhe sukhan ti vipallāso, ime appaṇihitena vimokkhamukhena pahānaṃ abhattaṃ⁵ gacchanti, anicce niccan ti vipallāso suññatāya, anattani attā⁶ ti vipallāso animittena.

Tattha⁷ kāmupādānaṃ⁷ ca³ bhavupādānaṃ ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhupādānaṃ suññatāya, attavādupādānaṃ animittena.

Tattha⁷ kāmāyogo⁷ ca bhavayogo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhiyogo suññatāya, avijjāyogo animittena.

Tattha abhijjhākāyagandho⁸ ca byāpādakāyagandho ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti,

¹ phassāho, B₁.

² vipassanāho, S.

³ om. S.

⁴ hāro, B₁; S. has kabalīmkārāhāro.

⁵ abhattaṃ, B₁.

⁶ attanā, S.

⁷ attakāho, S.

⁸ avijjāya kāyaho, S.

parāmāsakāyagandho suññatāya, idaṃ-saccābhinivesakāyagandho animittena.

Tattha kāmāsavo ca bhavāsavo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhāsavo suññatāya, avijjāsavo animittena.

Tattha kāmogho ca bhavogho ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhogho suññatāya, avijjogho animittena.

Tattha rāgasallo ca dosasallo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, mānasallo suññatāya, mohasallo animittena.

Tattha rūpūpagā ca¹ viññāṇaṭṭhiti vedanūpagā ca viññāṇaṭṭhiti appaṇihitena vimokkhamukhena pariññāṃ gacchanti, saññūpagā suññatāya, saṃkhārūpagā animittena.

Tattha chandā ca agatigamaṇaṃ dosā ca agatigamaṇaṃ appaṇihitena vimokkhamukhena pahānaṃ gacchanti, bhayā agatigamaṇaṃ suññatāya, mohā agatigamaṇaṃ animittena vimokkhamukhena pahānaṃ gacchanti².

c) Iti sabbe lokavaṭṭānusārino dhammā niyyanti te-
lokā tihi vimokkhamukhehi³. Tatridaṃ niyyānaṃ: catasso
paṭipadā, cattāro satipaṭṭhānā, cattāri jhānāni, cattāro vihārā,
cattāro sammappadhānā⁴, cattāro acchariyā abbhutadhammā,
cattāri adhiṭṭhānāni, catasso samādhībhāvanā, cattāro su-
khabhāgiyā dhammā, catasso appamāṇā. *

Paṭhamā paṭipadā paṭhamam satipaṭṭhānaṃ, dutiyā
paṭipadā dutiyam satipaṭṭhānaṃ, tatiyā paṭipadā tatiyam
satipaṭṭhānaṃ, catutthā⁵ paṭipadā catuttham satipaṭṭhānaṃ.
Paṭhamam satipaṭṭhānaṃ paṭhamam jhānaṃ, dutiyam satipa-
ṭṭhānaṃ dutiyam jhānaṃ, tatiyam satipaṭṭhānaṃ tatiyam
jhānaṃ, catuttham satipaṭṭhānaṃ catuttham jhānaṃ. Pa-
ṭhamam jhānaṃ paṭhamo vihāro, dutiyam jhānaṃ dutiyo
vihāro, tatiyam jhānaṃ tatiyo vihāro, catuttham jhānaṃ
catuttho vihāro. Paṭhamo vihāro paṭhamam sammappa-
dhānaṃ¹, dutiyo vihāro¹ dutiyam sammappadhānaṃ⁶, tatiyo
vihāro tatiyam sammappadhānaṃ⁶, catuttho vihāro catut-

¹ om. S.² gacchati, B.³ B₁ adds ti.⁴ °paṭṭhānā, B₁, and so always written with ṭṭh.⁵ catutthī, B.⁶ om. B. S.

thaṃ sammappadhānaṃ. Paṭhamam sammappadhānaṃ paṭhamo acchariyo abbhuto dhammo, dutiyam sammappadhānaṃ¹ dutiyo acchariyo¹ abbhuto¹ dhammo¹, tatiyam sammappadhānaṃ¹ tatiyo acchariyo¹ abbhuto¹ dhammo¹, catuttham sammappadhānaṃ catuttho acchariyo abbhuto dhammo. Paṭhamo acchariyo abbhuto dhammo paṭhamam adhiṭṭhānaṃ, dutiyo acchariyo abbhuto dhammo dutiyam adhiṭṭhānaṃ, tatiyo acchariyo abbhuto dhammo tatiyam adhiṭṭhānaṃ, catuttho acchariyo abbhuto dhammo catuttham adhiṭṭhānaṃ. Paṭhamam adhiṭṭhānaṃ paṭhamā samādhībhāvanā, dutiyam adhiṭṭhānaṃ dutiyā samādhībhāvanā, tatiyam adhiṭṭhānaṃ tatiyā samādhībhāvanā, catuttham adhiṭṭhānaṃ catutthā² samādhībhāvanā. Paṭhamā samādhībhāvanā paṭhamo sukhabhāgiyo dhammo, dutiyā samādhībhāvanā dutiyo sukhabhāgiyo dhammo, tatiyā samādhībhāvanā tatiyo sukhabhāgiyo dhammo, catutthā² samādhībhāvanā catuttho sukhabhāgiyo dhammo. Paṭhamo sukhabhāgiyo dhammo paṭhamam appamānaṃ, dutiyo sukhabhāgiyo dhammo dutiyam appamānaṃ, tatiyo sukhabhāgiyo dhammo tatiyam appamānaṃ, catuttho sukhabhāgiyo dhammo catuttham appamānaṃ.

Paṭhamā paṭipadā bhāvitā bahulikatā paṭhamam satipaṭṭhānaṃ paripūreti, dutiyā paṭipadā bhāvitā bahulikatā dutiyam satipaṭṭhānaṃ paripūreti, tatiyā paṭipadā bhāvitā bahulikatā tatiyam satipaṭṭhānaṃ paripūreti, catutthā² paṭipadā bhāvitā bahulikatā catuttham satipaṭṭhānaṃ paripūreti. Paṭhamo satipaṭṭhāno bhāvito bahulikato paṭhamam³ jhānam³ paripūreti, dutiyo satipaṭṭhāno bhāvito bahulikato dutiyam jhānam paripūreti, tatiyo satipaṭṭhāno bhāvito bahulikato tatiyam jhānam paripūreti, catuttho satipaṭṭhāno bhāvito bahulikato catuttham jhānam paripūreti. Paṭhamam jhānam bhāvitam bahulikatam paṭhamam vihāram paripūreti, dutiyam jhānam bhāvitam bahulikatam dutiyam vihāram paripūreti, tatiyam jhānam bhāvitam bahulikatam tatiyam vihāram paripūreti, catuttham jhānam bhāvitam bahulikatam

¹ om. B. S.² catutthī, B.³ paṭhamajjh°, S., and so in every similar case.

katam catuttham vihāraṃ paripūreti. Paṭhamo vihāro bhāvito bahulikato anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādaṃ paripūreti, dutiyo vihāro bhāvito bahulikato uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānaṃ paripūreti, tatiyo vihāro bhāvito bahulikato anuppannānaṃ kusalānaṃ dhammānaṃ uppādaṃ paripūreti, catuttho vihāro bhāvito bahulikato uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiṃ¹ asammosaṃ² bhiiyobhāvaṃ paripūreti. Paṭhamam sammappadhānaṃ bhāvitaṃ bahulikataṃ mānapahānaṃ paripūreti, dutiyam sammappadhānaṃ bhāvitaṃ bahulikataṃ ālayasamugghataṃ paripūreti, tatiyam sammappadhānaṃ bhāvitaṃ bahulikataṃ avijjāpahānaṃ paripūreti, catuttham sammappadhānaṃ bhāvitaṃ bahulikataṃ bhavūpasamaṃ paripūreti. Mānapahānaṃ bhāvitaṃ bahulikataṃ saccādhittānaṃ paripūreti, ālayasamugghāto bhāvito bahulikato cāgādhittānaṃ paripūreti, avijjāpahānaṃ bhāvitaṃ bahulikataṃ paññādhittānaṃ paripūreti, bhavūpasamo bhāvito bahulikato upasamādhittānaṃ paripūreti. Saccādhittānaṃ bhāvitaṃ bahulikataṃ chandasamādhim paripūreti, cāgādhittānaṃ bhāvitaṃ bahulikataṃ viriyasamādhim paripūreti, paññādhittānaṃ bhāvitaṃ bahulikataṃ cittasamādhim paripūreti, upasamādhittānaṃ bhāvitaṃ bahulikataṃ vimamsāsamādhim³ paripūreti. Chandasamādhim bhāvito bahulikato indriyasamvaraṃ paripūreti, viriyasamādhim bhāvito bahulikato tapaṃ paripūreti, cittasamādhim bhāvito bahulikato buddhim paripūreti, vimamsāsamādhim bhāvito bahulikato sabbupadhipaṭṭinissaggaṃ⁴ paripūreti. Indriyasamvarō bhāvito bahulikato mettaṃ paripūreti, tapo bhāvito bahulikato karuṇaṃ paripūreti, buddhi bhāvitaṃ bahulikataṃ muditaṃ paripūreti, sabbupadhipaṭṭinissaggo⁵ bhāvito bahulikato upekkhaṃ paripūreti.

Tattha imā catasso disā: paṭhamā paṭipadā paṭhamo * satipaṭṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhittānaṃ chandasamādhim indriyasamvarō mettaṃ iti

¹ ṭhiti, S.; iti, B₁.

² asamosaṃ, B. B₁.

³ vimamsādhipati, B₁.

⁴ nisaggaṃ, B₁.

⁵ nisaggo B₁.

paṭhamā disā, dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyaṃ jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhi tapo karuṇā iti dutiyā disā, tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyaṃ jhānaṃ tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānaṃ cittasamādhi buddhi muditā iti tatiyā disā, catutthā¹ paṭipadā catuttho satipaṭṭhāno catutthaṃ jhānaṃ catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhiṭṭhānaṃ vīmaṃsāsamādhi sabbupadhipaṭinissaggo² upekkhā³ iti catutthā⁴ disā.

- * Tattha paṭhamā paṭipadā paṭhamo satipaṭṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhiṭṭhānaṃ⁵ chandasamādhi indriyasamvaro mettā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Idaṃ rāgacaritassa puggalassa bhesajjam.

Dutiyaṃ paṭipadā dutiyo satipaṭṭhāno dutiyaṃ jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhi tapo⁶ karuṇā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Idaṃ dosacaritassa puggalassa bhesajjam.

Tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyaṃ jhānaṃ tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānaṃ cittasamādhi buddhi muditā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Idaṃ diṭṭhacaritassa⁷ mandassa bhesajjam.

Catutthā¹ paṭipadā catuttho satipaṭṭhāno catutthaṃ jhānaṃ catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhiṭṭhānaṃ vīmaṃsāsamādhi sabbupadhipaṭinissaggo⁸ upekkhā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

¹ catutthī, B. S. ² °nisaggo, B₁. ³ upekhā, B₁.

⁴ catutthī, B. S.; °tthi, B₁. ⁵ samādhiṭṭhānaṃ, S.

⁶ B₁. S. *insert* kammaṃ. ⁷ B₁. S. *add* puggalassa.

⁸ °paṭipadānisaggo, B₁.

Idaṃ diṭṭhacaritassa udattassa bhesajjaṃ.

Tattha dukkhā¹ ca paṭipadā dandhābhiññā dukkhā ca *
paṭipadā khippābhiññā appaṇihitaṃ vimokkhamukhaṃ, su-
khā² paṭipadā² dandhābhiññā suññatavimokkhamukhaṃ³,
sukhā² paṭipadā² khippābhiññā animittaṃ⁴ vimokkha-
mukhaṃ⁴.

Tattha kāye kāyānupassitā⁵ satipaṭṭhānaṃ⁶ ca⁷ veda-
nāsu vedanānupassitā⁸ satipaṭṭhānaṃ ca appaṇihitaṃ vimo-
kkhamukhaṃ, citte cittānupassitā suññatavimokkhamu-
khaṃ⁹, dhammesu dhammānupassitā animittaṃ⁴ vimokkha-
mukhaṃ⁴.

Tattha paṭhamaṃ¹⁰ ca¹⁰ jhānaṃ¹⁰ dutiyaṃ ca jhānaṃ
appaṇihitaṃ vimokkhamukhaṃ, tatiyaṃ jhānaṃ suññatā,
catutthaṃ jhānaṃ animittaṃ vimokkhamukhaṃ.

Tattha paṭhamo ca vihāro dutiyo ca vihāro appaṇihitaṃ
vimokkhamukhaṃ, tatiyo vihāro suññatā, catuttho vihāro
animittaṃ vimokkhamukhaṃ.

Tattha paṭhamaṃ ca sammappadhānaṃ dutiyaṃ ca
sammappadhānaṃ appaṇihitaṃ vimokkhamukhaṃ, tatiyaṃ
sammappadhānaṃ suññatā, catutthaṃ sammappadhānaṃ
animittaṃ vimokkhamukhaṃ.

Tattha mānapahānaṃ ca ālayasamugghāto ca¹¹ appaṇi-
hitaṃ vimokkhamukhaṃ, avijjāpahānaṃ suññatā, bhavūpa-
samo animittaṃ vimokkhamukhaṃ.

Tattha saccādhīṭṭhānaṃ ca cāgādhīṭṭhānaṃ ca appaṇi-
hitaṃ vimokkhamukhaṃ, paññādhīṭṭhānaṃ suññatā, upasa-
mādhīṭṭhānaṃ animittaṃ vimokkhamukhaṃ.

Tattha chandasamādhī ca¹¹ viriyasamādhī ca appaṇi-
hitaṃ vimokkhamukhaṃ, cittasamādhī suññatā, vīmaṃsāsam-
ādhī animittaṃ vimokkhamukhaṃ.

Tattha indriyaṃ saṃvaro ca tapo ca appaṇihitaṃ
vimokkhamukhaṃ, buddhi suññatā, sabbupadhipaṭinissaggo¹²
animittaṃ vimokkhamukhaṃ.

¹ dukkhaṃ, S. ² sukha°, S. ³ °mukkhā, S.

⁴ °ttavi°, B. ⁵ °passanā, B₁; °passī viharatā, S.

⁶ °ppadhānaṃ, S. ⁷ om. B₁. S. ⁸ °passinā B₁.

⁹ suññatā°, B₁. S. ¹⁰ °pathamajhānaṃ, B₁.

¹¹ om. S. ¹² °dhisaggā, B₁.

Tattha mettā ca karuṇā ca appaṇihitaṃ vimokkhamukhaṃ, muditā suññatā, upekkhā¹ animittam vimokkhamukham.

☆ d) Tesam vikkīlitam:

Cattāro āhārā, tesam paṭipakkho catasso paṭipadā. Cattāro vipallāsā, tesam paṭipakkho cattāro satipaṭṭhānā. Cattāri upādānāni, tesam paṭipakkho cattāri jhānāni. Cattāro yogā, tesam paṭipakkho cattāro vihārā. Cattāro gandhā, tesam paṭipakkho cattāro sammappadhānā. Cattāro āsavā, tesam paṭipakkho cattāro acchariyā abbhutā dhammā. Cattāro oghā, tesam paṭipakkho cattāri adhiṭṭhānāni. Cattāro sallā, tesam paṭipakkho catasso samādhībhāvanā. Catasso² viññāṇaṭṭhitiyo, tāsam paṭipakkho cattāro sukhabhāgiyā dhammā. Cattāri agatigamanāni, tesam paṭipakkho catasso appamāṇā.

Sihā: buddhā paccekabuddhā sāvakā ca hatarāgadosamohā³.

☆ Tesam vikkīlitam⁴ bhāvanā sacchikiriyā byantikiriyā ca. Vikkīlitam indriyādhiṭṭhānam, vikkīlitam vipariyāsānadhiṭṭhānañ⁵ ca. Indriyāni saddhammagocarō vipariyāsā kilesagocarō.

Ayam vuccati sīhavikkīlitassa ca⁶ nayassa⁶ disālocanassa ca⁶ nayassa bhūmī ti.

Tenāha: —

Yo neti vipallāsehi⁷ | kilese⁸ . . .

Veyyākaraṇesu hi ye | kusalākusalā⁹ ti ca.

☆ 4. Tattha ye dukkhāya paṭipadāya¹⁰ dandhābhiññāya khippābhiññāya⁶ ca niyyanti, ime dve puggalā. Ye sukkhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.

Tesam catunnam puggalānam ayam samkilesō: cattāro āhārā cattāro vipallāsā cattāri upādānāni cattāro yogā cattāro gandhā cattāro āsavā cattāro oghā cattāro sallā catasso viññāṇaṭṭhitiyo cattāri agatigamanāni ti.

¹ upekkhā, S. ² cattāro, B₁. ³ gata°, S. ⁴ °tā, B₁.

⁵ vipariyāsana°, B₁; vipariyāsam nadhiṭṭhānañ, S.

⁶ om. S. ⁷ °se ti, B₁. ⁸ samkilesehi, B. S.; om. B₁; S. adds ca. ⁹ kusalā, B₁. ¹⁰ °dāni, S.

Tesaṃ catunnaṃ puggalānaṃ idaṃ vodānaṃ: catasso paṭipadā cattāro satipaṭṭhānā cattāri jhānāni cattāro vi-hārā cattāro sammappadhānā cattāro acchariyā abbhutā dhammā cattāri adhiṭṭhānāni catasso samādhībhāvanā cattāro sukhābhāgiyā dhammā catasso appamaṇā iti.

Tattha ye dukkhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.

Tattha yo sukhāya paṭipadāya khippābhiññāya ca niyyāti, ayam ugghaṭitaññū, yo sādharmaṇāya¹, ayam vipaṅcitaññū, * yo dukkhāya paṭipadāya dandhābhiññāya niyyāti, ayam neyyo.

Tattha Bhagavā ugghaṭitaññussa puggalassa samathaṃ upadissati, neyyassa vipassanaṃ, samathavipassanaṃ vipaṅcitaññussa².

Tattha Bhagavā ugghaṭitaññussa puggalassa mudukaṃ dhammadesanaṃ upadissati, tikkhaṃ neyyassa, mudu-tikkhaṃ vipaṅcitaññussa³.

Tattha Bhagavā ugghaṭitaññussa puggalassa saṃkhittena dhammaṃ desayati, saṃkhitta-vitthārena vipaṅcitaññussa, vitthārena neyyassa.

Tattha Bhagavā ugghaṭitaññussa puggalassa nissaraṇaṃ upadissati, vipaṅcitaññussa ādīnavaṇ ca nissaraṇaṃ ca upadissati, neyyassa assādaṇ ca ādīnavaṇ ca nissaraṇaṃ ca upadissati (Cf. p. 7).

Tattha Bhagavā ugghaṭitaññussa adhipaññā-sikkhaṃ paññāpayati, adhicittaṃ vipaṅcitaññussa, adhisilaṃ neyyassa.

Tattha ye dukkhāya paṭipadāya dandhābhiññāya⁴ khippābhiññāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā. Iti kho cattāri hutvā tīṇi bhavanti: ugghaṭitaññū, vipaṅcitaññū, neyyo ti.

Tesaṃ tiṇṇaṃ puggalānaṃ ayam saṃkilesa: tīṇi akusalamūlāni lobho-akusalamūlaṃ doso-akusalamūlaṃ moho-

¹ oṇaṇo, B₁.

² B₁ adds puggalassa.

³ S. adds puggalassa.

⁴ B₁. S. add ca.

akusalamūlaṃ¹, tīṇi duccharitāni kāyaduccharitaṃ vacīduccaritaṃ manoduccharitaṃ, tayo akusalavitakkā² kāmavitakko byāpādavitaṃ vihiṃsāvitaṃ, tisso akusalasaññā kāmasaññā byāpadasaññā vihiṃsāsaññā, tisso viparītasaññā³ niccasaññā sukhasaññā attasaññā, tisso vedanā sukhā⁴ vedanā⁴ dukkhā⁵ vedanā⁵ adukkhamasukhā vedanā, tisso dukkhatā dukkhadukkhatā saṃkhāradukkhatā vipariṇāmadukkhatā, tayo aggī rāgaggi dosaggi mohaggi, tayo sallā rāgasallo dosasallo mohasallo, tisso jaṭā ragajaṭā dosajaṭā mohajaṭā, tisso akusalūparikkhā⁶ akusalaṃ kāyakammaṃ akusalaṃ vacīkammaṃ akusalaṃ manokammaṃ, tisso vipattiyo silavipatti diṭṭhivipatti ācāravipatti.

Tesaṃ tīṇaṃ puggalānaṃ idaṃ vodānaṃ: tīṇi kusalamūlāni alobho-kusalamūlaṃ adoso-kusalamūlaṃ⁷ amoho-kusalamūlaṃ, tīṇi sucaritāni kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ, tayo kusalavitakkā nekkhammavitakko⁸ abyāpādavitaṃ avihiṃsāvitaṃ, tayo samādhīsavitaṃ o-savicāro samādhī avitaṃ vicāramatto samādhī avitaṃ avicāro samādhī, tisso kusalasaññā nekkhammasaññā⁹ abyāpadasaññā avihiṃsāsaññā, tisso viparītasaññā¹⁰ aniccasaññā dukkhasaññā anattasaññā, tisso kusalūparikkhā¹¹ kusalaṃ kāyakammaṃ kusalaṃ vacīkammaṃ kusalaṃ manokammaṃ, tīṇi soceyyāni kāyasoceyyaṃ vacīsoceyyaṃ maṇosoceyyaṃ, tisso sampattiyo silasampatti samādhisampatti paññāsampatti, tisso sikkhā adhisilasikkhā adhicittasikkhā¹² adhipaññāsikkhā, tayo khandhā silakkhandho samādhikkhandho paññakkhandho¹³, tīṇi vimokkhamukhāni suññataṃ animittaṃ appaṇihitaṃ ti. Iti kho cattāri hutvā tīṇi bhavanti tīṇi hutvā dve bhavanti: taṇhācarito ca¹⁴ diṭṭhicarito ca.

* Tesaṃ dvinnaṃ puggalānaṃ ayaṃ saṃkilesa: taṇhā ca avijjā ca ahirikaṇ ca anottappaṇ ca asati ca asampajaṇ-

¹ olaṃ ti S.

² akusalā vi°, B₁.

³ viparītā s°, B₁.

⁴ sukhave°, B₁.

⁵ dukkhave°, B₁.

⁶ akusalamūparikkhāro, S.

⁷ aku°, B₁.

⁸ nekkhama°, B₁; nikkhama°, B.

⁹ nekkhama°, B₁; nikkhama°, S.

¹⁰ °tā s°, S.

¹¹ kusalaparikkhā, S.

¹² adhicittā°, B. B₁.

¹³ paññā°, B. S.

¹⁴ om. B₁.

ñāṇ ca ayonisomanasikāro¹ ca kosajjaṇ ca dovacassaṇ
ca ahaṃkāro ca mamaṃkāro ca asaddhā² ca pamādo ca
asaddhammasavanaṇ³ ca asaṃvaro ca abhijjhā ca byāpādo
ca nīvaraṇaṇ ca saṃyojanaṇ ca kodho ca upanāho ca
makkho ca palāso ca issā ca macchariyaṇ⁴ ca māyā ca
sāṭṭheyyaṇ ca sassatadiṭṭhi ca ucchedadiṭṭhi cā ti.

Tesaṃ dvinnaṃ puggalānaṃ idaṃ vodānaṃ: samatho
ca vipassanā ca hiri ca ottappaṇ ca sati ca sampajaññaṇ
ca yonisomanasikāro⁵ ca viriyārambho ca sovacassaṇ⁶ ca
dhamme-ñāṇaṇ ca anvaye-ñāṇaṇ ca khaye-ñāṇaṇ ca anu-
ppāde-ñāṇaṇ ca saddhā ca appamādo ca saddhammasa-
vanaṇ ca saṃvaro ca anabhijjhā ca abyāpādo ca rāgavi-
rāgā ca cetovimutti avijjāvīrāgā ca paññāvimutti⁷ abhisam-
ayo ca appicchatā⁸ ca santuṭṭhi ca akodho ca anupanāho
ca amakkho ca apalāso ca issāpahānaṇ ca macchariya-
pahānaṇ ca vijjā ca vimutti ca saṃkhatārammaṇo⁹ ca vi-
mokkho asaṃkhatārammaṇo ca vimokkho sa-upādisesā ca
nibbānadhātu anupādisesā ca nibbānadhātū ti.

Ayaṃ vuccati¹⁰ tipukkhalassa ca nayassa añkusassa ca
nayassa bhūmī ti.

Tenāha: —

Yo akusale samūlehi | netī ti

Oloketvā¹¹ disalocanena¹² ti ca.

Niyuttaṃ nayasamuṭṭhānaṃ.

D.

Sāsanaṭṭhāna.

1. Tattha aṭṭhārasa mūlapadā kuhiṃ daṭṭhabbā?

Sāsanaṭṭhāne¹³.

Tattha katamaṃ sāsanaṭṭhānaṃ?

¹ ayoni ca ayoniso°, B₁. ² assa°, S.; asaddho B₁.

³ assa°, B₁. ⁴ maccheraṇ, B. S. ⁵ yoni ca yoniso°, B₁.

⁶ sovaccaṇ, B₁. ⁷ B₁. S. *add* ca. ⁸ api°, B.; atijjhātā, B₁.

⁹ saṃkhāranār°, S. ¹⁰ *om.* B₁. S. ¹¹ °kayitvā, *all MSS.*

¹² disā°, *all MSS.* ¹³ °neṇa, B.

Samkilesasabhāgiyaṃ suttam, vāsanābhāgiyaṃ suttam, nibbedhabhāgiyaṃ suttam, asekkhabhāgiyaṃ¹ suttam, samkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca asekkhabhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekkhabhāgiyaṃ¹ ca suttam, samkilesabhāgiyaṃ ca vāsanābhāgiyaṃ² ca² nibbedhabhāgiyaṃ³ ca suttam, vāsanābhāgiyaṃ⁴ ca nibbedhabhāgiyaṃ ca suttam⁴ taṇhāsamkilesabhāgiyaṃ suttam, diṭṭhisamkilesabhāgiyaṃ suttam, duccharitasamkilesabhāgiyaṃ⁵ suttam, taṇhāvodānabhāgiyaṃ⁶ suttam, diṭṭhivodānabhāgiyaṃ⁶ suttam, duccharitavodānabhāgiyaṃ⁶ suttam.

Tattha samkilesa tividho: taṇhāsamkilesa, diṭṭhisamkilesa, duccharitasamkilesa.

Tattha taṇhāsamkilesa samathena visujjhati. So samatho samādhikkhandho. Diṭṭhisamkilesa vipassanāya visujjhati. Sā vipassanā paññakkhandho⁷. Duccharitasamkilesa sucaritena visujjhati. Tam sucaritam silakkhandho.

Tassa⁸ sīle patiṭṭhitassa yadi āsatti uppajjati bhavesu, evaṃ sāyaṃ samathavipassanā bhāvanāmayam puññakiriyavattu⁹ bhavati. Tatrupalattiyā¹⁰ samvattati.

* Imāni cattāri suttāni sādharmaṇāni katāni aṭṭha bhavanti. Tāni yeva aṭṭha suttāni sādharmaṇāni katāni soḷasa bhavanti. Imehi soḷasahi suttehi bhinnehi navavidham suttam bhinnaṃ bhavati. Gāthāya gāthā anuminitabbā. Veyyākaraṇena veyyākaraṇam anuminitabbam. Suttena suttam anuminitabbam.

2. Tattha katamam samkilesabhāgiyaṃ suttam?

Kāmandhā jālasañchannā¹¹ taṇhāchadanachādītā

¹ asekkha°, S. ² om. S.

³ anibbedha°, S., then it continues: asekkhabhāgiyaṃ ca suttam samki° ca.

⁴⁻⁴ missing in B₁; S. repeats this phrase.

⁵ duccharitam samki°, S. ⁶ °vodānam bh°, S.

⁷ paññā°, B. ⁸ tattha, B₁.

⁹ kriya°, B.; °vatthum, S. ¹⁰ °yam, B₁.

¹¹ jālapacchannā, B₁. S.

*pamattabandhunā¹ baddhā¹ macchā² va kumināmukhe³
jarāmarañam anveti⁴ vaccho khīrapako⁵ va mātaran ti*
(Cf. p. 36).

Idaṃ saṃkilesabhāgiyaṃ suttam.

Cattār' imāni bhikkhave agatigamanāni.

*Katamāni cattāri? Chandā agatiṃ⁶ gacchati, dosā agatiṃ
gacchati, bhayā agatiṃ gacchati, mohā agatiṃ gacchati.*

*Imāni kho⁷ bhikkhave cattāri agatigamanāni. Idaṃ
avoca Bhagavā. Idaṃ vatvāna Sugato athāparaṃ etaḍ
avoca Satthā: —*

*Chandā dosā bhayā mohā yo dhammaṃ ativattati⁸
nihīyati tassa yaso kālapakkhe va candimā ti* (Cf.
A. II, p. 18).

Idaṃ saṃkilesabhāgiyasuttam.

Manopubbaṅgamā dhammā manoseṭṭhā manomayā

manasā ce paduṭṭhena bhāsati⁹, vā karoti vā

tato naṃ dukkham anveti cakkam va vahato padan ti
(Dhp. v. 1).

Idaṃ saṃ¹⁰

Middhī yadā hoti mahagghaso ca

niddāyitā samparivattasāyī

mahāvarāho¹¹ va nivāpapurūṭho¹²

punappunaṃ gabbham upeti mando ti (Thag. v. 17;
Dhp. v. 325).

Idaṃ saṃ¹³

Ayasā va malaṃ samuṭṭhitam

tat'¹⁴ uṭṭhāya tam eva khādati

evaṃ atidhonacāriṇam

sāni¹⁵ kammāni nayanti¹⁶ duggatin ti (Dhp. v. 240).

Idaṃ saṃ¹⁷

¹ °bandhanā°, S.; pamattābandhanā°, B₁; bandhā, all MSS.
² maccho, S. ³ °mukhena, B₁.
⁴ anveti, S.; andheti, B₁. ⁵ khīrū°, B.; khīrūpago, S.
⁶ agati, B₁. S. throughout. ⁷ B₁ adds me.
⁸ abhi°, S. ⁹ °ti, all MSS. ¹⁰ S. in full.
¹¹ mahāphavarāho, B₁. ¹² °phuṭṭho, S.; °vuṭṭho, B₁.
¹³ S. adds pe | suttam throughout, unless otherwise anno-
tated. ¹⁴ tad, B₁. S. ¹⁵ tāni, B₁. S.
¹⁶ niyyanti, B₁. ¹⁷ S. omits saṃ°

*Coro yathā sandhimukhe¹ gahīto
sakammunā² haññati bajjhate ca
evam ayaṃ pecca³ pajā parattha
sakammunā² haññati⁴ bajjhate cā ti* (Cf. M. II, p. 74).

Idaṃ sam^o

*Sukhakāmāni bhūtāni yo daḍḍena vihiṃsati
attāno sukham esāno pecca⁵ so na labhe⁶ sukhan ti*
(Ud. p. 12⁷; Dh. v. 131).

Idaṃ sam^o

*Gunnāñ ce taramānūnaṃ jimhaṃ gacchati puṅgavo
sabbā tā jimhaṃ⁸ gacchanti nette jimhagate sati.
Evam eva⁹ manussesu yo hoti setṭhasammato
so ce adhammaṃ carati pageva itarā pajā,
sabbaṃ ratthaṃ dukhaṃ seti rājā ce hoti adhammiko ti*
(A. II, p. 75 sq.; Jāt. III, p. 111; V, p. 222. 242).

Idaṃ sam^o

*Sukiccharūpā¹⁰ vat' ime manussā
karonti pāpaṃ upadhīsu¹¹ rattā
gacchanti te bahujanāsannivāsam
nirayaṃ Avīciṃ¹² kaṭukaṃ¹² bhayānakan ti.*

Idaṃ sam^o

*Phalaṃ ve kadaliṃ hanti phalaṃ ve uṃ¹³ phalaṃ¹³ naḷaṃ
sakkāro kāpurisaṃ hanti gabbho assātarīṃ¹⁴ yathā ti*
(S. I, p. 154; Vin. II, p. 188).

Idaṃ sam^o

*Kodhamakkhagaru¹⁵ bhikkhu lābhasakkārakāraṇā¹⁶
sukhette pūtibījaṃ¹⁷ va saddhammasmiṃ¹⁸ na rūhatī ti.*

Idaṃ sam^o

*Idhāhaṃ bhikkhave ekaccaṃ puggalaṃ cetasā ceto paricca
buddhacakkhunā evaṃ pajānāmi, yathā kho ayaṃ puggalo
iriyati yañ ca paṭipadaṃ paṭipanno yañ ca maggaṃ samārū-*

¹ °mukhena, B₁. ² sakammanā, B. ³ pacca, B₁. S.

⁴ om. S. ⁵ pacca, all MSS. exc. Com. ⁶ labhate, B₁. S.

⁷ See the corrections of this verse in the J. P. T. S. 1890, p. 93. ⁸ °hā, B. ⁹ evam, S. Com.

¹⁰ sukicca°, B₁. ¹¹ °dhisu, B. B₁. Com.

¹² avici°, B.; avicitam ka°, B₁. ¹³ veluph°, S.

¹⁴ °tarī, S.; °tari, B. ¹⁵ °gurū, S. ¹⁶ °ṇam, B₁. S.

¹⁷ putibi°, B. B₁. ¹⁸ °smi, B₁.

lho, imasmiṃ cāyaṃ samaye kālaṃ kareyya yathābhaṭaṃ nikkhitto evaṃ niraye. Taṃ kissa hetu? Cittaṃ hi 'ssa bhikkhave padositam¹. Cittapadosahetu ca pana evam idh'ekacco kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati².

Etam atthaṃ Bhagavā avoca. Tatth'etaṃ itivuccati:

Paduṭṭhacittaṃ ṇatvāna ekaccam iha puggalaṃ
etam atthaṃ viyākāsi Satthā bhikkhūna³ santike:
Imasmiṃ cāyaṃ samaye kālaṃ karissati puggalo
nirayasmiṃ⁴ upapajjeyya cittaṃ hi 'ssa padositam.
Cittapadosahetu⁵ hi sattā gacchanti duggatiṃ⁶
yathābhaṭaṃ nikkhipeyya evam eva tathāvidho
kāyassa bhedaṃ duppaṇṇo nirayaṃ so 'papajjati⁷ ti.

Ayam pi attho vutto Bhagavatā, iti me sutan ti (Cf. It. p. 12 sq.).

Idaṃ sam^o

Sace bhāyatha⁸ dukkhassa sace vo dukkham appiyaṃ
mākattha pāpakaṃ kammaṃ āvi vā yadi vā raho
sace 'va pāpakaṃ kammaṃ karissatha karoṭha vā
na vo dukkhā pamutyatthi upeccāpi palāyatan ti (Cf.

S. I, p. 209).

Idaṃ sam^o

Adhammena dhanam laddhā musāvādena cūbhayaṃ
mameti bālā maññanti, taṃ kathaṃ nu bhavissati? —
Antarāyā⁹ bhavissanti sambhaṭ'assa vinassati
matā saggam na gacchanti, nanu ettāvātā hatā ti?

Idaṃ sam^o

Kathaṃ khaṇati¹⁰ attānaṃ, kathaṃ mittehi jīrati
kathaṃ vivatṭate dhammā, kathaṃ saggam na gacchati? —
Lobhā khaṇati attānaṃ, luddho mittehi jīrati
lobhā vivatṭate dhammā, lobhā saggam na gacchati¹¹ ti.

Idaṃ sam^o

Caranti¹² bālā dummedhā amitteneva attanā
karontā¹³ pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ.

¹ °tan ti, S. ² uppajj°, S. ³ bhikkhūnaṃ, B. S.

⁴ °smi, B₁. ⁵ cittapadosahetu, all MSS. ⁶ °ti, B₁.

⁷ upapa°, S.; upajja°, B₁. ⁸ bhayata, B₁.

⁹ all MSS. add su. ¹⁰ khaṇāti, S. ¹¹ °ti (without ti), S.

¹² ca rakkhanti, B. ¹³ °to, B₁; °ti, B.

*Na taṃ kammaṃ kataṃ¹ sūdhu yaṃ katvā anutappati²
yassa assumukho rodaṃ vipākaṃ paṭisevatī ti* (S. I,
p. 57; Dh. p. v. 66 sq.).

Idaṃ sam°

*Dukkaraṃ duttitikkhañ ca aviyattena sāmāññaṃ
bahū hi tattha sambādā yattha bālo pasīdati* (S. I, p. 7).
*Yo hi atthañ ca dhammañ ca bhāsamāne Tathāgate
manaṃ padosaye bālo³, moghaṃ kho tassa jīvitaṃ.
Etañ⁴ cāhaṃ⁴ arahāmi dukkhañ ca ito ca pāpiyatarāṃ
bhante, yo appameyyesu Tathāgatesu cittaṃ padosemi avī-
tarāgo⁵ ti.*

Idaṃ sam°

*Appameyyaṃ paminanto ko 'dha vidvā vikappaye
appameyyaṃ pamāyantaṃ nivutaṃ⁶ maññe akissavan ti*

Idaṃ sam°

[S. I, p. 149].

*Purisassa hi jātassa kudhārī⁷ jāyate mukhe
yāya chindati attānaṃ bālo dubbhāsitaṃ bhaṇaṃ* (S. I,
p. 149; A. V, p. 171. 174).

*Na hi satthaṃ⁸ sunisitaṃ⁹ visaṃ kalāhalaṃ¹⁰ iva¹¹
evaṃ viraddhaṃ pāpeti¹² vācā dubbhāsitā yathā ti*

Idaṃ sam°

[Cf. Jāt. III, p. 103].

*Yo nindiyaṃ pasamsati
taṃ vā nindati yo pasamsiyo
vicināti mukhena so kalim¹³
kalinā tena sukhaṃ na vindati.
Appamatto ayaṃ kali
yo akkhesu dhanaparājayo
sabbassāpi sahāpi attanā
ayaṃ eva mahattaro kali
yo sugatesu¹⁴ manaṃ padosaye ti.
Sataṃ sahaṣānaṃ nirabbudānaṃ¹⁵
chattimsati¹⁶ pañca¹⁶ ca abbudāni*

¹ om. B.

² °kappati, B₁.

³ balaṃ, B₁.

⁴ etaṃ tassa, B.

⁵ °gā, all MSS.

⁶ nivattaṃ, B₁.

⁷ so all MSS.

⁸ satthaṃ, B₁. S.

⁹ sunissitaṃ, S.

¹⁰ °lam, B₁. S. Com.; hālakalam, B₁.

¹¹ pī ca, S.

¹² pāpeti, B₁; pāneti, S.

¹³ kalī, S.; kali, B₁.

¹⁴ °tena, B₁.

¹⁵ °dāni, B₁.

¹⁶ chattisatippañca, B.

*yam ariyagarahī nirayaṃ upeti
vācaṃ manañ ca pañidhāya pāpakan ti* (S. I,
p. 149; A. II, p. 3 sq.; V, p. 171. 174).

Idaṃ sam^o

*Yo lobhaguṇe anuyutto, so vacasā¹ paribhāsati aññe
assaddho anariyo avadaññū² maccharī pesuṇiyaṃ anuyutto.*

*Mukhadugga vibhūta³ anariya⁴
bhūnahu pāpaka dukkaṭakāri
purisanta kali avajātakaputta⁵
mā bahu bhāṇ' idha nerayiko 'si.
Rajam ākirase ahitāya
sante garahasi kibbisakārī
bahūni⁶ duccharitāni caritvā
gacchasi⁷ papataṃ⁸ cīrarattan⁹ ti.*

*

Idaṃ samkilesabhāgiyaṃ suttaṃ.

3. Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

*Manopubbaṅgamā dhammā manoseṭṭhā manomayā
manasā ce pasannena bhāsati vā karoti vā
tato naṃ sukham anveti chāyā va anupāyini ti* (Dhp. v. 2).

Idaṃ vāsanābhāgiyaṃ suttaṃ.

Mahānāmo Sakko Bhagavantaṃ etad avoca:—

*Idaṃ bhante Kapilavatthu¹⁰ iddhañ c'eva phītañ ca
bahujanaṃ ākiṇṇamanussaṃ sambādhabyūhaṃ¹¹. So kho
ahaṃ bhante Bhagavantaṃ vā⁷ payirupāsivā manobhāva-
niye vā bhikkhū sāyaṇhasamayaṃ Kapilavatthum¹² pavi-
santo bhantena¹³ pi¹³ hatthinā samāgacchāmi, bhantena
pi assena samāgacchāmi, bhantena pi rathena samāgacchāmi,
bhantena pi sakatena samāgacchāmi, bhantena pi purisena
samāgacchāmi. Tassa mayhaṃ bhante tasmīṃ samaye
mussat' eva Bhagavantaṃ ārabha sati, mussati dhammaṃ
ārabha sati, mussati saṃghaṃ ārabha sati. Tassa may-
haṃ bhante evaṃ hoti: Imamhi cāhaṃ¹⁴ sāyaṇhasamaye¹⁵
kālaṃ kareyyaṃ¹⁶, kū mam' assa gati ko abhisamparāyo ti?*

*

¹ B. adds ca. ² anava^o B₁. ³ oṭam, B. ⁴ oyaṃ, S.
⁵ oṭutta, S. ⁶ B. adds ca, S. 'dha. ⁷ B. B₁ add kho.
⁸ pāpakaṃ, S. ⁹ cira^o, S. ¹⁰ vatthum, B₁. S.
¹¹ sambādhavibhūhaṃ, B₁. ¹² oṭvatthu, B₁. ¹³ oṇāpi, S.
¹⁴ cāyaṃ, S. ¹⁵ samaye, S. ¹⁶ oyya, B₁. S.

Mā bhāyi Mahānāma mā bhāyi¹ Mahānāma, apāpakam² te maraṇam bhavissati apāpikā³ kālamkiriya⁴. Catūhi kho Mahānāma dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Katamehi catūhi?

Idha Mahānāma ariyasāvako buddhe aveccappasādena samannāgato hoti: iti pi so Bhagavā araham | pe⁵ | Satthā⁶ devamanussānam⁶ buddho Bhagavā ti. Dhamme | pe⁷ | Saṃghe | pe⁶ | ariyakantehi sīlehi samannāgato hoti akhaṇḍehi | pe⁵ | samādhisamvattanikehi.

Seyyathā pi Mahānāma rukkho pācīnaninno pācīnapoṇo pācīnapabbhāro. So nūlehi chinno katamena papateyyā ti?

Yena bhante ninno yena poṇo yena pabbhāro ti.

Evam eva kho Mahānāma imehi catūhi dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Mā bhāyi Mahānāma mā bhāyi Mahānāma, apāpakam te maraṇam bhavissati apāpikā kālakiriya ti (S. V, p. 371).

Idam vāsanābhāgiyam suttam.

*Sukhakāmāni bhūtāni yo daṇḍena na hiṃsati
āttano sukham esāno pecca⁸ so labhate sukhan ti*

(Ud. p. 12; Dh. v. 132).

Idam vā⁹

*Gunnañ¹⁰ ce taramānānam ujum gacchati puṅgavo
sabbā tā ujum gacchanti nette ujum gate sati.*

Evam eva manussesu yo hoti setthasammato

*so ce¹¹ 'va¹¹ dhammam carati pageva itarā pajā,
sabbam rattham sukham seti rājā ce hoti dhammiko ti*
(A. II, p. 76; Jāt. III, p. 111; V, p. 168. 242).

Idam vā⁹

*Bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa
ārāme. Tena kho pana samayena sambahulā bhikkhū Bhaga-*

¹ B₁ adds idam.

² apāpikam, B. S.

³ °kam, B₁.

⁴ °yam, B₁.

⁵ pa, B.

⁶ om. B.

⁷ pa, B. B₁; om. S.

⁸ pacca, B. B₁.

⁹ B₁. S. in full.

¹⁰ guṇṇaṇ, S.

¹¹ B. has ce.

vato cīvarakammaṃ karonti: nīṭṭhitacīvaro Bhagavā temā-saccayena cārikaṃ pakkamissatī ti. Tena kho pana samāyena Isidatta-Purāṇā thapatayo¹ Sūkete paṭivasanti kenāci-d-eva karaṇīyena. Assosum kho Isidatta-Purāṇā thapatayo 'sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti: nīṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatī' ti.

Atha kho Isidatta-Purāṇā thapatayo magge purisaṃ thapesum: yadā tvam ambho purisa passeyyāsi Bhagavantam āgacchantam arahantam sammāsambuddham, atha amhākaṃ āroceyyāsi ti. Dvīhatīham thitō kho so² puriso addasa Bhagavantam dūrato 'va āgacchantam. Disvāna yena Isidatta-Purāṇā thapatayo ten' upasaṅkami, upasaṅkamitvā Isidatta-Purāṇe³ thapatayo etad avoca: ayam bhante Bhagavā āgacchati araham sammāsambuddho, yassa dāni kalam maññathā ti.

Atha kho Isidatta-Purāṇā thapatayo yena Bhagavā ten' upasaṅkamīmsu, upasaṅkamitvā Bhagavantam abhivādetvā Bhagavantam piṭṭhito piṭṭhito anubandhīmsu. Atha kho Bhagavā maggā⁴ okkamma⁴ yen' aññataram rukkhamūlam ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Isidatta-Purāṇā pi kho thapatayo Bhagavantam abhivādetvā ekamantam nisīdīmsu. Ekamantam nisinnā⁵ kho Isidatta-Purāṇā thapatayo Bhagavantam etad avocum: —

Yadā mayam bhante Bhagavantam suṇoma 'Sāvatthiyā⁶ Kosalesu cārikaṃ pakkamissatī' ti, hoti no tasmim samaye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā bhavissatī' ti. Yadā⁷ mayam bhante Bhagavantam suṇoma 'Sāvatthiyā⁶ Kosalesu cārikaṃ pakkanto' ti⁸, hoti no tasmim samaye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā' ti. Yadā mayam bhante Bhagavantam suṇoma 'Kāsīsu Magadhesu cārikaṃ pakkamissatī' ti, hoti⁹ no tasmim samaye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā

¹ dha°, B₁ throughout.² om. B.³ Purāṇā, B₁.⁴ magge okkama, S.⁵ nisinno, all MSS.⁶ °yam, B₁.⁷ all MSS. add pana.⁸ om. S.⁹ om. B₁.

bhavissati ti. *Yadā*¹ *mayam bhante Bhagavantaṃ suṇoma 'Kāsīsu*² *Magadhesu cārikaṃ pakkanto*' ti, *anappakā no tasmim samaye anattamanatā hoti, anappakaṃ domanassaṃ 'dūre no Bhagavā*' ti. *Yadā mayam bhante Bhagavantaṃ suṇoma 'Magadhesu Kāsīsu cārikaṃ pakkamissati*' ti, *hoti no tasmim samaye attamanatā, hoti somanassaṃ 'āsanne no Bhagavā bhavissati*' ti. *Yadā*³ *mayam bhante Bhagavantaṃ suṇoma 'Magadhesu Kāsīsu cārikaṃ pakkanto*' ti, *hoti no tasmim samaye attamanatā, hoti somanassaṃ 'āsanne no Bhagavā*' ti. *Yadā mayam bhante Bhagavantaṃ suṇoma 'Kosalesu Sāvattiyam*⁴ *cārikaṃ*⁵ *pakkamissati*' ti, *hoti no tasmim samaye attamanatā, hoti somanassaṃ 'āsanne no Bhagavā bhavissati*' ti. *Yadā*⁶ *mayam bhante Bhagavantaṃ suṇoma 'Sāvattiyam*⁷ *viharati Jetavane Anāthapiṇḍikassa ārāme*' ti, *anappakā no tasmim samaye attamanatā hoti, anappakaṃ somanassaṃ 'āsanne no Bhagavā*' ti.

Tasmā ti ha thapatayo sambādho gharāvūso rajāpatho, abbhokāso pabbajjā alaṅ ca pana vo thapatayo appamā-dāyā ti.

*Atthi kho no bhante*⁸ *etamhā sambādhā añño sambādho sambādhataro c'eva sambādhasaṅkhātataro cā ti.*

Katamo pana vo thapatayo etamhā sambādhā añño sambādho sambādhataro c'eva sambādhasaṅkhātataro cā ti?

*Idha mayam bhante yadā rājā Pasenadī*⁹ *Kosalō uyyā-nabhūmiṃ gantukāmo hoti, ye te rañño Pasenadissa*⁹ *Kosalla nāgā opavayhā*¹⁰ *te kappetvā yā tā rañño Pasenadissa*⁹ *Kosalassa pajāpatiyo piyā manāpū tāsam*¹¹ *ekaṃ purato ekaṃ pacchato nisūdāpema. Tāsam kho pana bhante bhaginīnaṃ evarūpo gandho hoti, seyyathā pi nāma gandhaka-araṅḍakassa tāva-d-eva vivariyamānassa, yathā taṃ rājā-rahena gandhena vibhūsitānaṃ. Tāsam kho pana bhante bhaginīnaṃ evarūpo kāyasamphasso*¹² *hoti, seyyathā pi*

¹ B. S. add pana.

² after Ma°, B.

³ B₁ adds pana.

⁴ Sāvattī, B₁. S.

⁵ om. S.

⁶ all MSS. add pana.

⁷ Kosallesu Sā°, B₁.

⁸ S. inserts tasmim samaye, B₁ tasmī ca pamaye.

⁹ Passenadi, B₁.

¹⁰ opaguyhā, B₁. S.

¹¹ tā, B₁.

¹² kāyassa samph°, B₁. S.

nāma tūlapicuno vā kappāsapicuno vā, yathā taṃ rājakaññānaṃ sukhedhitānaṃ. Tasmīṃ kho pana bhante samaye nāgo pi rakkhitaḅbo hoti, tā pi bhaginiyo rakkhitaḅbā honti, attā pi rakkhitaḅbo¹ hoti. Na² kho pana mayaṃ bhante * abhijānāma tāsu bhaginīsu pāpakaṃ cittaṃ uppādentā³. Ayaṃ kho no bhante etamhā sambādhā añño sambādho sambādhataro c'eva⁴ sambādhasaṃkhātataro cā ti.

Tasmā ti ha thapatayo sambādho gharāvāso rajāpatho, abbhokāso pabbajjā alaṅ ca pana vo thapatayo appamādāya. Catūhi kho thapatayo dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. Katamehi catūhi?

Idha thapatayo sutavā ariyasāvako buddhe aveccappasādena⁵ samannāgato hoti: iti pi so Bhagavā araham⁶ | pe⁷ | Satthā⁸ devamanussānaṃ⁸ buddho Bhagavā ti. Dhamme...⁹ Saṃghe...¹⁰ vigatamalamaccherena cetasā agāraṃ¹¹ ajjhāvasati, muttacāgo payatapāṇi vossaggarato yācayogo dāna-saṃvibhāgarato¹².

Inehi kho thapatayo catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. Tumhe kho thapatayo buddhe aveccappasādena samannāgatā: iti pi so Bhagavā araham¹³ | pe¹⁴ | Satthā⁸ devamanussānaṃ⁸ buddho Bhagavā ti. Dhamme . . .¹⁵ Saṃghe . . .¹⁵ Yaṃ kho pana kiñci kule deyyadhammaṃ, sabbam taṃ appaṭivibhattam sīlavantehi kalyāṇadhammehi. Taṃ kiṃ maññatha thapatayo, kati viya te Kosalesu manussā ye tumhākaṃ samasamā, yad idaṃ dāna-saṃvibhāgehī ti?

Lābhā no bhante suladdham no bhante, yesaṃ no Bhagavā evaṃ jānāti ti (S. V, p. 348 sqq.).

Idaṃ vā¹⁶

¹ °tabbā, S. ² no, B. ³ °to, B. S.

⁴ B₁ adds sambādho. ⁵ avacca°, B₁.

⁶ om. B₁. S. ⁷ pa, B. ⁸ om. B. ⁹ ca, B₁.

¹⁰ ca | pe | B₁. ¹¹ aṅgāraṃ, B₁.

¹² B. Com. add appaṭivibhattam. ¹³ om. B. S.

¹⁴ pa, B. B₁. ¹⁵ pa, B₁. ¹⁶ B. S. in full.

*Ekapupphaṃ¹ pūjivāna¹ saḥassakappakoṭiyo²
deve c'eva manusse ca sesena parinibbuto ti³.*

Idaṃ vā⁰⁴

*Assatthe⁵ haritobhāse saṃvirūlhamhi pādape
ekaṃ buddhagataṃ saññaṃ alabhiṃ⁶ 'haṃ paṭissato⁷.
Ajja tiṃsaṃ tato kappā nābhijānāmi duggatiṃ⁸
tisso vijjā sacchikatā tassā⁹ saññāya vāsanā¹⁰ ti.*

Idaṃ vā⁰¹¹

*Piṇḍāya Kosalaṃ puraṃ pāvīsi¹² aggapuggalo
anukampako purebhattaṃ taṇhānighātano¹³ muni.
Purisassa vaṭaṃsako [hatthe]¹⁴ sabbapupphehi 'laṃkato,
so addasāsi¹⁵ sambuddhaṃ bhikkhusaṃghapurakkhataṃ¹⁶
Pavisantaṃ rājamagge¹⁷ devamanussapūjitaṃ¹⁸
hattho¹⁹ cittaṃ pasādetvā sambuddhaṃ upasaṅkama.
So [taṃ] vaṭaṃsakaṃ surabhiṃ²⁰ vaṇṇavantaṃ manora-
maṃ²¹.*

*sambuddhassa²² upanāmesi²² pasanno sehi pāṇihi²³.
Tato aggisikhā vaṇṇā buddhassa lapanantara
saḥassaraṃsi vijjū va²⁴ okkā nikkhama ānā.
Padakkhiṇaṃ karitvāna sīse ādiccabandhuno
tikkhataṃ parivattetvā²⁵ muddhaṃ²⁵ antaradhāyatha²⁶.
Idaṃ disvā²⁷ acchariyaṃ abhutaṃ lomahaṃsanaṃ
ekaṃsaṃ cīvaraṃ katvā Ānando etad abravi²⁸: —
Ko hetu sitakammāya²⁹, byākarohi mahāmaṇe,
dhammā loko bhavissati, kaṅkhā³⁰ vitara³⁰ no³⁰ maṇe.
Yassa³¹ taṃ³¹ sabbadhammesu sadā ṇānaṃ pavattati*

¹ °pphañ ca jiv°, B. S. ² saḥassaṃ kappa°, S.
³ om. B. S. ⁴ vāsanā, B₁; vāsanābhāgiyaṃ, S.
⁵ assatte, B₁. ⁶ °bhi, B₁. Com.; °bhī, S. ⁷ patiyato, B₁.
⁸ °ti, B. B₁. ⁹ tassa, B₁. S. ¹⁰ B₁ adds vā.
¹¹ vāsanā, B₁. S. ¹² pavisati, B₁. S. ¹³ °tako, S. Com.
¹⁴ hattho, S. ¹⁵ addassāsi, S.; B₁ adds naṃ.
¹⁶ pūre°, B. ¹⁷ °maggena, all MSS. ¹⁸ °mānusa°, B.
¹⁹ haṭṭhā, S.; hattho, B₁. ²⁰ surati, S. ²¹ °rammaṃ, B₁.
²² sambuddhassa panā°, B₁. ²³ pāṇibhi, B.
²⁴ iva, all MSS. ²⁵ °vattetvā, B₁; °vaḍḍetvā, S₁.
²⁶ muddhi°, B₁; buddhantara°, S. ²⁷ °vāna, B₁. S.; disvā, B.
²⁸ abruvi, S. ²⁹ °kammaṃsa, B.
³⁰ kaṅkhavitarāṇo, B₁; also S. has vitarāṇo; °khaṃ vi°, Com.
³¹ yass' etaṃ, S.

kaṅkhavematikaṃ¹ theram Ānandaṃ etad abravi: —

Yō so Ānanda puriso mayi cittaṃ pasādayi
caturāsīti kappāni duggatiṃ² na gamissati.

Devesu devasobhaggam dibbam rajjam pasāsiya
manujesu manujindo rājā ratthe bhavissati.

So carīmam³ pabbajitvā sacchikatvāna⁴ dhammatam⁵
paccekabuddho dhūtarāgo Vataṃsako [nāma] bhavissati.

N'atthi citte pasannamhi appakā nāma dakkhiṇā
Tathāgate vā sambuddhe atha vā tassa sāvake.

Evam acintiyā buddhā buddhadhammā acintiyā
acintiye⁶ pasannānam pāko⁷ hoti acintiyō ti.

Idam vā⁸

Idhāham bhikkhave ekaccam puggalam evam cetasā ceto
paricca buddhacakkhunā evam pajānāmi, yathā kho ayam
puggalo iriyati yañ ca paṭipadam paṭipanno yañ ca maggam
samārūlho, imasmim cāyam samaye kālam kareyya yathā-
bhatam nikkhitto evam sagge. Tam kissa hetu? Cittam
hi⁹ 'ssa⁹ bhikkhave pasāditaṃ, cittappasādahetu ca pana
evam idh' ekacco kāyassa bheda parammarāṇā sugatiṃ¹⁰
saggam lokam upapajjeyyā ti.

Etam attham Bhagavā avoca. Tatth' etaṃ¹⁰ iti¹¹ vuccati:

Pasannacittam natvāna ekaccam idha puggalam
etam attham viyākāsi Satthā bhikkhūna¹² santike:

Imasmiñ¹³ cāyam¹³ samaye kālam kiriyātha¹⁴ puggalo
saggasmim¹⁵ upapajjeyya cittaṃ hi 'ssa¹⁶ pasāditaṃ.

Cittapasādahetū hi sattā gacchanti sugatiṃ

yathābhatam nikkhipeyya evam evam¹⁷ tathāvidho
kāyassa bheda sappañño saggam so upapajjatī ti.

Ayam pi attho vutto Bhagavatā; iti me sutan ti (Cf.

It. p. 13 sq.).

Idam vā⁸

¹ kaṅkhā°, S.; kaṅkhi°, B. ² °ti, B.

³ cari°, all MSS. against the metre.

⁴ °katvā, B. B., Com.; B. adds ca. ⁵ dhammam, B. Com.

⁶ °yesu, B., S. ⁷ vipāko, B., S. ⁸ B., S. in full.

⁹ c'assa, B., S. ¹⁰ atth' etaṃ, S. ¹¹ om. B., S.

¹² °nam, B., S. ¹³ imasmiñ vāye, B., S. ¹⁴ °ka°, B., S.

¹⁵ saggamhi, B. ¹⁶ taññissa B., S. ¹⁷ etaṃ, S.

*Suvaṇṇachadanaṃ nāvaṃ nāri āruyha tiṭṭhasi*¹
*ogāhase pokkharaniṃ*² *padmaṃ*³ *chindasi pāṇinā* (V.V. p. 4).
Kena te tādiso vaṇṇo ānubhāvo jutī ca te
*uppujanti ca*⁴ *te bhogā ye keci manas'icchitā*
*pucchitā*⁴ *devate saṃsa, kissa kammaṃ idañ phalaṃ?* —
Sā devatā attamaṇā devarājena pucchitā
 * *pañhaṃ puṭṭhā*⁵ *viyākāsi*⁶ *Sakkassa iti me suttaṃ*⁷:
*Addhānapaṭiṭṭhānaṃ*⁸ *disvā thūpaṃ manoramamaṃ*⁹
*taṭṭha cittaṃ pasādesi*¹⁰ *Kassapassa yasassino*
*padmapupphēhi*¹¹ *pūjesi*¹² *pasannaṃ sehi pāṇihi*¹³.
Tass' eva kammaṃ phalaṃ vipāko
*etādisaṃ*¹⁴ *katapuñṇā labhanti*¹⁵ *ti.*

Idaṃ vā¹⁶

Dānakathā silakathā saggakathā puñṇakathā puñṇavipā-
*kakathā ti*⁴.

Idaṃ vā¹⁷.

*Api cāpi paṃsuthūpesu uddissakatesu*¹⁸ *dasabaladharānaṃ*
*tattha pi kāraṃ katvā saggesu narā pamodenti*¹⁹ *ti*⁴.

Idaṃ vā²⁰

*Devaputtasarīravannaṃ sabbe subhagasaṅṅhiti*²¹
*udakena paṃsum*²² *temetvā thūpaṃ vadḍheta*²³ *Kassapaṃ.*
*Ayaṃ sugatte*²⁴ *sugatassa thūpo*
*mahesino dasabaladhammacārino*²⁵
*yasmim*²⁶ *ime devamanujā pasannaṃ*
*kāraṃ karonto*²⁷ *jarāmarañā pamuccare ti*⁴.

Idaṃ vā¹⁷

*Ulāraṃ vata*²⁸ *taṃ*²⁸ *āsi yāhaṃ thūpaṃ*²⁹ *mahesino*

¹ oti, B. S. ² °ṇī, all MSS. ³ padumaṃ, B. S.
⁴ om. S. ⁵ pucchā, S. ⁶ byā°, B. S.
⁷ suttaṃ, B. S. ⁸ addhānaṃ paṭi°, S.
⁹ °rammaṃ, B. S. ¹⁰ °ti, B. S.
¹¹ padmu°, B.; paduma°, S.; padumma°, B. S.
¹² °sim, B. S. ¹³ °bhi, B. S.; om. B. ¹⁴ °sā, S.
¹⁵ °ti (without ti), S. ¹⁶ B. S. in full.
¹⁷ vāsanā, B. S. ¹⁸ udissa°, B. S. ¹⁹ mod°, B. S.
²⁰ vo vāsanābhāgi, S. ²¹ °bhava°, S. ²² °su, B. S.
²³ vadḍhedhi, S. ²⁴ sugate, B. S. ²⁵ °dhārino, B. S.
²⁶ tasmim, B. S. ²⁷ °tā, S. ²⁸ vantaṃ, S. S.
²⁹ rūpaṃ, B. S.

uppalāni ca cattāri mālaṇ ca abhiropayi.

Ajja timsa¹ tato kappā nābhijānāmi duggatiṃ²

vinipātaṃ na gacchāmi thūpaṃ pūjetvā Satthuno ti³.

Idaṃ vā⁴

*Battimsalakkhaṇadharassa⁵ vijitavijayassa lokanāthassa
satasahassa⁶ kappe mudito thūpaṃ apūjesi⁷. Yaṃ mayā
pasutaṃ⁸ puññaṃ tena ca puññaṇa⁹ devasobhaggaṃ rajjāni
ca⁹ kāritāni anāgantūna vinipātaṃ. Yaṃ cakkhuṃ¹⁰ adanta-
damakassa sāsane paṇihitaṃ, tathā cittaṃ, taṃ me sabbhaṃ
laddhaṃ, vimuttacitt¹¹amhi vidhūtalatā ti.*

Idaṃ vā¹²

Sāmākapattodanamattam eva hi¹¹

paccekabuddhasmiṃ¹² adāsi dakkhiṇaṃ

vimuttacitte akhile anāsavo

araṇavihārimhi¹³ asaṅgamānase.

Tasmiṇ¹⁴ ca okappayi¹⁵ dhammāṃ uttamaṃ

tasmiṇ¹⁴ ca dhamme paṇidhesi¹⁶ mānasaṃ:

evaṃ vihārīhi¹⁷ me saṃgamo siyā

bhave kudassu¹⁸ pi ca mā apekkhavā.

Tass¹⁹ eva kammaṃ vipākato ahaṃ

sahassakkhattuṃ Kurusūpapajjatha

dāghāyukesu amamesu paṇīsu¹⁹

visesagāmīsu²⁰ ahīnagāmīsu²¹.

Tass²² eva kammaṃ vipākato ahaṃ

sahassakkhattuṃ tidasopapajjatha

vicitramālābharanānulepisu

visiṭṭhakāyūpagato yasassisu.

Tass²³ eva kammaṃ vipākato ahaṃ

vimuttacitto akhilo anāsavo

imehi me antimadehadhārībhi²²

¹ timsaṃ, S.; tisan, B₁. ² oti, B₁.

³ om. S. ⁴ vāsana, S. ⁵ bāttisa°, B.; bāttiṇsa°, B₁.

⁶ saḥassaṃ, B₁. ⁷ pūjesi. S. ⁸ ota, B₁.

⁹ om. B₁. ¹⁰ cakkhu, B. B₁. ¹¹ ti, B₁.

¹² °buddhamhi, B. ¹³ °ramhi, S. ¹⁴ tasmi, B. B₁.

¹⁵ °hi, S. ¹⁶ paṇadhemi, S. ¹⁷ °rihi, B.

¹⁸ kudāsu, B.; Com. omits pi. ¹⁹ °ṇīsu, S. Com.

²⁰ °misu, B. B₁. ²¹ °ṇīsu, Com. ²² °dhārī, S.

*samāgamo*¹ *āsi hitāhitāsihi*².

Paccakkhaṃ khvimaṃ avaca Tathāgato [jino]
*saṃijjhate sīlavato*³ *yad icchati*
*yathā yathā me manasā*⁴ *vicintitaṃ*
*tathā samiddhaṃ, ayam antimo bhavo ti*⁵.

Idaṃ vā^{o6}

Ekatiṃsamhi kappamhi jino anejo
anantadassī bhagavā Sikhī ti
*tassāpi rājā bhātā*⁷ *Sikhaṇḍī*⁸
buddhe ca dhamme ca abhipasanno.
*Parinibbute lokavināyakamhi*⁹
thūpaṃ s'akāsi vipulaṃ mahantaṃ
*samantato gāvutikaṃ*¹⁰ *mahesino*
devātidevassa naruttamassa.

*Tasmaṃ manusso balim ābhīhāri*¹¹
paggayha jātisu manam pahattho
vātena pupphaṃ patitassa ekaṃ
*tāhaṃ gahetvāna*¹² *tass' ev' adāsi*¹³.

*So maṃ avocābhipasannacitto*¹⁴:
*tuyham*¹⁵ *eva*¹⁵ *etaṃ*¹⁶ *pupphaṃ dadāmi*¹⁷
*tāhaṃ gahetvā abhiropayesi*¹⁸

punappunaṃ buddham anussaranto.

*Ajja tiṃsaṃ*¹⁹ *tato kappā*²⁰ *nābhijānāmi duggatiṃ*²¹
*vinipātāñ ca na gacchāmi, thūpapūjāy'*²² *idaṃ phalan ti.*

Idaṃ vā^{o6}

Kapilaṃ nāma nāgaram suvibhattaṃ mahāpathaṃ
*ākiṇṇam iddhaṃ phītañ*²³ *ca Brahmaḍattassa rājino.*

*Kummāsaṃ*²⁴ *vikkiṇiṃ*²⁵ *tattha Pañcālānaṃ puruttame*

¹ °gate, S.

² °bhi, B₁.

³ silāto, B₁.

⁴ mā°, S.

⁵ om. S.

⁶ vāsanā, S.

⁷ bhāhā, B₁.

⁸ Sikhin ti, B.; Sikhī ti, B.

⁹ °kam pi, B₁.

¹⁰ °takam, S.

¹¹ °rī, S.; °hari, Com.

¹² °tvā, B₁.

¹³ °sim, B.

¹⁴ avocāti°, B₁. S.

¹⁵ tuyh' eva, B₁. S.

¹⁶ ekaṃ, S.

¹⁷ dadāsi, B₁; adāsi, S.

¹⁸ °sim, B₁.

¹⁹ tiṃsa, B; tisan, B₁.

²⁰ kappe, B₁.

²¹ °ti, B₁; om. B.

²² °pūjā, S.

²³ pītañ, S.

²⁴ kumāsaṃ, B. B₁.

²⁵ vikiṇi, B₁; vikiṇi, S.

so 'haṃ addassi¹ sambuddhaṃ upariṭṭhaṃ yasassinaṃ.
 Haṭṭho cittaṃ pasādetvā nimantesi naruttamaṃ
 Aritthaṃ dhuvabhāttena yaṃ me gehasmiṃ² vijjatha.
 Tato ca kattiko³ puṇṇo puṇṇamāsi upaṭṭhitā
 navaṃ dussayugaṃ gayha Aritthassopanāmayi⁴.
 Pasannacittaṃ nātvāna paṭiganhi naruttamo
 anukampako⁵ kāruṇiko taṇhānighātano⁶ muni.
 Tāhaṃ kammaṃ karitvāna kalyāṇaṃ buddhavaṇṇitaṃ
 deve c' eva manusse ca sandhāvitvā⁷ tato cuto
 Bārāṇasiyaṃ nagare setthissa ekaputtako
 addhe kulasmiṃ uppajji⁸ pāṇehi ca piyataro.
 Tato ca viññutaṃ paṭto devaputtena codito
 pāsādā oruhitvāna sambuddhaṃ upasaṅkami⁹.
 So me dhammam adesayi anukampāya Gotamo
 dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ¹⁰
 Ariyaṃ 'tthaṅgikaṃ¹¹ maggaṃ dukkhūpasamagāminaṃ
 cattāri ariyasaccāni munidhammam adesayi.
 Tassāhaṃ vacanaṃ sutvā vihariṃ¹² sāsane rato
 samathaṃ paṭivijjhāhaṃ rattindivam¹³ atandito¹⁴
 Ajjhattañ ca bahiddhā ca ye me vijjimsu āsavā
 sabbe āsum samacchinnā na ca uppajjare¹⁵ puna.
 Pariyantakataṃ dukkhaṃ carimo yaṃ samussayo
 jātimaraṇasaṃsāro n'atthi dāni punabbhavo ti.
 Idaṃ vāsanābhāgiyaṃ suttaṃ.

4. Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?

Uddhaṃ adho¹⁶ sabbadhi vippamutto¹⁷
 ayam¹⁸ ahasmī¹⁸ ti anānupassī
 evaṃ vimutto udatāri¹⁹ oghaṃ
 atinṇapubbaṃ apunabbhavāyā ti (Cf. p. 63).

Idaṃ nibbedhabhāgiyaṃ suttaṃ.

¹ addasiṃ, B.; addasāsi, B.
² °smi, B. B.
³ °kā, B. S. ⁴ °yim, B. ⁵ °paṃ, S.
⁶ °nigghātano, B. S. ⁷ °vetvā, S.
⁸ upapajji, S. ⁹ °mim, S. ¹⁰ °kkamaṇaṃ, B.
¹¹ ariyañ ca aṭṭha°, B.; ariyā ca aṭṭha°, S.
¹² °ri, B.; vihāsi, S. ¹³ rattidi°, B.
¹⁴ ahantito, B.
¹⁵ upa°, B. B.
¹⁶ B. adds ca.
¹⁷ vimutto, B.
¹⁸ ayahasmī, S.
¹⁹ °tari, B.; udadāti, B.

Sīlavato Ānanda na cetanā karaṇīyā 'kinti me avippaṭisāro jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ sīlavato avippaṭisāro jāyeyya.

Avippaṭisārino¹ Ānanda na cetanā karaṇīyā 'kinti me pāmojjaṃ² jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ avippaṭisārino pāmojjaṃ² jāyeyya.

Pamuditena Ānanda na cetanā karaṇīyā 'kinti me pīti jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ pamuditassa pīti jāyeyya.

Pīṭimanassa Ānanda na cetanā karaṇīyā 'kinti me kāyo passambheyyā' ti. Dhammatā esā Ānanda, yaṃ pīṭimanassa kāyo passambheyya.

Passaddhakāyassa Ānanda na cetanā karaṇīyā 'kintāhaṃ³ sukhaṃ vediyeyyan' ti. Dhammatā esā Ānanda, yaṃ passaddhakāyo sukhaṃ vediyeyya.

Sukhino Ānanda na cetanā karaṇīyā 'kinti me samādhi jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ sukhino samādhi jāyeyya.

Samāhitassa Ānanda na cetanā karaṇīyā 'kintāhaṃ⁴ yathābhūtaṃ pajāneyyan' ti. Dhammatā esā Ānanda, yaṃ samāhito yathābhūtaṃ pajāneyya.

Yathābhūtaṃ pajānatā Ānanda na cetanā karaṇīyā 'kinti me nibbidā jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ yathābhūtaṃ pajānanto nibbindeyya⁵.

Nibbindantena Ānanda na cetanā karaṇīyā 'kinti me virāgo jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ nibbindanto virajjeyya.

Virajjantena Ānanda na cetanā karaṇīyā 'kinti me vimutti jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ virajjanto vimutteyya.

Vimuttena Ānanda na cetanā karaṇīyā 'kinti me vimuttiñāṇadassanaṃ uppajjeyyā' ti. Dhammatā esā Ānanda, yaṃ vimuttassa vimuttiñāṇadassanaṃ uppajjeyyā⁶ ti (Cf. A. V, p. 2 sq.; 312 sq.).

Idaṃ ni⁷

¹ °nā, B. ² pāmujjaṃ, B.

³ kintāyaṃ B₁; kinti 'haṃ, S. ⁴ kintāyaṃ, B₁.

⁵ nibbideyya, B₁. ⁶ upajj°, B₁; upapa°, B.

⁷ B₁. S. in full.

Yadā have pātubhavanti dhammā *
ātāpino jhāyato brāhmaṇassa
ath' assa kaṅkhā vapayanti sabbā
yato pajānāti sahetudhamman ti (Vin. I, p. 2;
 Ud. p. 1).

Idaṃ ni^{o 1}

Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
ath' assa kaṅkhā vapayanti sabbā
yato khayam paccayānaṃ aveḍi ti (Vin. I, p. 2;
 Ud. p. 2).

Idaṃ ni^{o 2}

Kiṃ nu kujjhasi mā kujjhi
akkodho³ Tissa te varaṃ
kodhamānamakkhavinayatthaṃ⁴ hi⁵
Tissa brahmacariyaṃ vussati ti (S. II, p. 282).

Idaṃ ni^{o 2}

Kadāhaṃ Nandaṃ passeyyaṃ āraññaṃ⁶ paṃsukūlikam
aññātuñchena yāpentaṃ kāmesu anapekkhinan ti (S. II, *
 p. 281).

Idaṃ ni^{o 2}

Kiṃ su jhitvā⁷ sukhaṃ seti⁸ kiṃ su jhitvā⁹ na socati¹⁰
kiss' assa¹¹ ekadhammassa vadhaṃ rocesi Gotamā ti? —
Kodhaṃ jhitvā¹² sukhaṃ seti kodhaṃ jhitvā¹² na socati
kodhassa visamūlassa madhuraggassa¹³ brāhmaṇa
vadhaṃ ariyā paṣaṃsanti taṃ¹⁴ hi¹⁴ jhitvā¹² na socati ti
 (S. I, p. 161).

Idaṃ ni^{o 2}

Kiṃ¹⁵ sū¹⁵ hane uppaṭitaṃ¹⁶ kiṃ¹⁷ su jātaṃ vinodaye
kiñ¹⁸ c'assu¹⁸ pajahe dhīro kissābhisamayo sukho? —

¹ S. in full.

² nibbe, S.

³ akodho, S.

⁴ °vinayanatthaṃ, S.; °vinayanattam, B.

⁵ ti, B.

⁶ ar°, S. ⁷ jhitvā, Com.; chitvā, B.; chetvā, B. S.

⁸ sehi, B.

⁹ jhitvā, B.; chitvā, B.; chetvā, S.

¹⁰ socanti, B.

¹¹ kiñ c'assa, B. S.

¹² jhitvā, B.

chitvā, B.; chetvā, S.

¹³ °saggassa, S.

¹⁴ saṃvi, S.

¹⁵ ki, B. B.; su, all MSS.

¹⁶ uppaṭ°, B.

Com.; upat°, S.; upatt°, B.

¹⁷ ki, B.

¹⁸ ki ca su, B.

*Kodhaṃ hane uppaṭitaṃ¹ rāgaṃ jātaṃ vinodaye
avijjaṃ pajāhe² dhīro saccābhisamayo sukho ti³.*

Idaṃ ni^o 4

- ☆ *Sattiyā viya omaṭṭho dayhamāne⁵ va³ matthake
kāmarāgapahānāya sato bhikkhu paribbaje⁶. —
Sattiyā viya omaṭṭho dayhamāne⁵ va³ matthake
sakkāyaditṭhipahānāya sato bhikkhu paribbaje ti*

(S. I, p. 13; 53).

Idaṃ ni^o 4

*Khayantā⁷ nicayā sabbe patanantā samussayā⁸
sabbesaṃ maraṇaṃ āgamma sabbesaṃ jīvitam⁹ addhuvam⁹.
Etaṃ bhayaṃ¹⁰ maraṇaṃ pekkhamāno
puññāni kayirātha¹¹ sukhāvahāni¹².*

*Khayantā¹³ nicayā sabbe patanantā samussayā¹⁴
sabbesaṃ maraṇaṃ āgamma sabbesaṃ jīvitam addhuvam.
Etaṃ bhayaṃ maraṇaṃ pekkhamāno
lokāmisam¹⁵ pajāhe santi¹⁵-pekkho ti.*

Idaṃ ni^o 4

- ☆ *Sukhaṃ sayanti munayo na te socanti¹⁶ Māvidha¹⁷
yesaṃ jhānarataṃ cittaṃ, paññavā susamāhito
āraddhaviriyo pahitatto oghaṃ tarati duttaraṃ¹⁸
virato¹⁹ kāmasaññāya sabbasaṃyojanātito²⁰
nandibhavaparikkhīno²¹ so gambhīre na sīdati ti (Cf.*

S. I, p. 53).

Idaṃ ni^o 4

*Saddahāno arahataṃ dhammaṃ nibbānapattiyā
sussusaṃ labhate paññaṃ appamatto vicakkhaṇo.*

¹ uppaṭ^o, B.; upat^o, B₁. S.

² apa^o, B₁.

³ om. B₁.

⁴ nibbedha, S.

⁵ °māno, B₁.

⁶ °je ti, B₁.

⁷ sabbe khayantā, B₁. S. (°nta).

⁸ pam^o, S.; sapamussapayā, B₁.

⁹ °ta dhuvam, B₁.

¹⁰ bhaya, B.

¹¹ kiriyātha, B.

¹² sukha^o, B.

¹³ sabbe kh^o, B₁. S.

¹⁴ pam^o, B₁.

¹⁵ santim, B.

¹⁶ socenti, S.

¹⁷ Madhiva, S.

¹⁸ dukkaram, B. B₁.

¹⁹ viratto, B. B₁.

²⁰ °tito, B.; sabbe s^o, S.

²¹ nandibhava^o, S.; nandirāga^o, B.

*Paṭirūpakārī dhuravā utṭhātā vindate dhanam
saccena kittim pappoti dadam mittāni ganthati¹
asmā lokā param lokam evam² pecca³ na socati⁴ ti (S. I, *
p. 214sq.).*

Idam ni^o 5

*Sabbaganthapahīnassa vippamuttassa te⁶ sato⁶
samaṇassa na taṃ sādhu yad⁷ aññam anusāsati.
Yena kenaci vaṇṇena saṃvāso Sakka jāyati
na taṃ aharati sappañño⁸ manasā anukampitum.
Manasā ce pasammena yad⁷ aññam anusāsati
na⁹ tena hoti saṃyutto yānukampā¹⁰ anuddayā ti
(S. I, p. 206).*

Idam ni^o 11

*Rāgo ca doso ca kuto nidānā
arati rati lomahaṃso kutojā
kuto samutṭhāya¹² manovitakkā
kumārakā dhaṅkam iv' ossajanti? — **
*Rāgo ca doso ca ito nidānā¹³
arati rati lomahaṃso itojā
ito samutṭhāya manovitakkā
kumārakā dhaṅkam iv' ossajanti.
Snehajā¹⁴ attasambhūtā¹⁵
nigrodhasseva khandhajā
puthū¹⁶ visattā¹⁷ kāmesu
māluvā va vitatā vane.
Ye naṃ pajānanti ito¹⁸ nidānaṃ
te naṃ vinodenti suṇohi yakkha
te¹⁹ duttaraṃ ogham imaṃ taranti
atiṇṇapubbaṃ apunabbhavāyā ti (S. I, p. 207sq.).*

Idam ni^o 5

¹ gandh°, B. Com.; bandh°, B₁.

² sa ve, S.; evam (=) sa ve, Com. ³ pacca, B₁.

⁴ °ti (without ti), B₁. ⁵ nibbedha, S.

⁶ desato, S. ⁷ yam, B. ⁸ samp°, B₁; sapa°, S.

⁹ after tena, B. ¹⁰ °pi, B₁.

¹¹ nibbe, B₁; nibbedha, S. ¹² °ṭṭhānaya, S.

¹³ °naṃ, S. ¹⁴ senaha°, B₁. ¹⁵ attha°, B. B₁.

¹⁶ puthu, B. S. ¹⁷ visatthā, B. B₁.

¹⁸ yato, S. ¹⁹ ta, B₁. S.

Dukkaraṃ Bhagavā sudukkaraṃ Bhagavā ti.

*Dukkaraṃ vā pi karonti (Kāmadā ti Bhagavā) sekha¹ sī-
lasamāhitā² t̥hitattā²*

anāgāriyupetassa³ tut̥thi hoti sukhāvahā ti.

Dullabhaṃ Bhagavā yad idaṃ tut̥thi ti.

*Dullabhaṃ vā pi labhanti (Kāmadā ti Bhagavā) cittavū-
pasame ratā*

yesaṃ⁴ divā ca ratto ca bhāvanāya rato mano ti.

Dussamādahaṃ⁵ Bhagavā yad idaṃ cittaṃ ti.

*Dussamādahaṃ⁵ vā pi samādahanti⁶ (Kāmadā ti Bhagavā)
indriyūpasame ratā*

te chetvā maccuno jālaṃ ariyā gacchanti Kāmadā ti.

Duggamo Bhagavā visamo maggo ti.

Duggame visame vā pi ariyā gacchanti Kāmada

anariyā visame magge papatanti avamsirā

ariyānaṃ so samo maggo ariyā hi visame samā ti (S. I, p. 48).

Idaṃ ni^o 7

Idaṃ hitaṃ Jetavanaṃ isisaṃghanisevitaṃ

āvut̥thaṃ⁸ dhammarājena pītisañjananaṃ mama.

Kammaṃ vijjā ca dhammo⁹ ca sīlaṃ jīvitam uttamaṃ

etena maccā¹⁰ suj̥jhanti na gottena dhanena vā.

Tasmā hi paṇḍito poso sampassaṃ atthaṃ attano

yoniso vicine dhammaṃ evaṃ tat̥tha visuj̥jhati.

Sāriputto 'va paññāya sīlena¹¹ upasamena ca

yo pi pārāṅgato¹² bhikkhu etāva¹³ paramo siyā ti (S. I,

p. 33 sq.; 55; cf. II, p. 277).

Idaṃ ni^o 7

Atītaṃ nānvāgameyya¹⁴ na paṭikaṅkhe¹⁵ anāgataṃ

yad atītaṃ pahīnan taṃ¹⁶ appattañ ca anāgataṃ.

¹ sekha^o, B₁.

² t̥hitat̥thā, S.

³ ana^o, B₁. S.

⁴ ca saṃ, S.

⁵ dussamādarahaṃ, B₁.

⁶ samārahanti, B₁.

⁷ nibbedha, S.

⁸ āvuttaṃ, B₁; avut̥thaṃ taṃ, S.

⁹ dhammā, B₁.

¹⁰ mavā, S.

¹¹ sīle, B₁.

¹² pārāg^o, B₁.

¹³ ettāva, B₁.

¹⁴ na anvā^o, B₁; nanvā^o, S.

¹⁵ ppaṭi^o, B₁.

¹⁶ ti, S.

Idaṃ asekhabhāgiyaṃ suttaṃ.

*Āyasmato ca¹ Sāriputtassa cārikā dasamaṃ veyyākara-
ṇaṃ kātābbaṃ ti.*

Idaṃ asekhabhāgiyaṃ suttaṃ.

Yo brāhmaṇo bāhitapāpadhammo

nihuhumko² nikkasāvo yatatto³

vedantagū vusitabrahmacariyo⁴

dhammena so brāhmaṇo⁵ brahmavādaṃ⁶ vadeyya

*yass' ussādā n'atthi kuhiñci⁷ loke ti (Vin. I, p. 3; Ud.
p. 3).*

Idaṃ a^o 8

Bāhitvā pāpake dhamme ye caranti sadā satā

khīṇā⁹ saṃyojanā buddhā te ve lokasmiṃ¹⁰ brāhmaṇā ti

(Ud. p. 4).

Idaṃ a^o 11

*Yattha āpo ca paṭhavī⁵ tejo vāyo na gādhati (S. I,
p. 15; cf. D. I, p. 223).*

Na tattha sukkā jotanti ādicco na ppakāsati¹²

na tattha candimā bhāti¹³ tamo tattha na vijjati.

Yadā ca attanā vedi muni monena brāhmaṇo

atha rūpā arūpā ca sukhadukkhā pamuccatī ti.

Idaṃ a^o 14

Yadā sakesu dhammesu pāragū hoti brāhmaṇo

atha etaṃ pisācaṃ ca pakkulaṃ¹⁵ cātivattatī ti (Ud. p. 5).

Idaṃ a^o 14

Nābhinandati āyantim¹⁶ pakkamantim¹⁷ na socati

*saṅgā Saṅgāmajim¹⁸ muttam¹⁸ tam ahaṃ brūmi brāhma-
ṇaṃ ti (Ud. p. 6).*

Idaṃ a^o 14

¹ om. B₁.

² nihuhumko, B. S.

³ yatatto, B₁.

⁴ vū°, B₁. S.

⁵ B₁. S. add ca.

⁶ brahmaṇa°, B₁.

⁷ kuhici, B₁; kuhiṃ ca, S.; kucici, B.

⁸ asekhabhāgiyaṃ, S.

⁹ °ṇa, B₁.

¹⁰ °smi, B. B₁.

¹¹ S. in full.

¹² pak°, B₁.

¹³ bhāsati, B₁.

¹⁴ asekhā, S.

¹⁵ vakkalam, S.

¹⁶ °ti, B₁. S.

¹⁷ °ti, all MSS.

¹⁸ °jim uttamam, B₁.

*Na udakena sucī¹ hoti bahvettha² nhāyatī jano
yamhi saccañ ca dhammo ca so sucī so ca brāhmaṇo ti* (Ud.p.6).

Idaṃ a^o 3

*Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
vidhūpayamaṃ tiṭṭhati Mārasenaṃ
suriyo va obhāsayaṃ antalikkhan ti* (Vin. I, p. 2;
Ud. p. 2).

Idaṃ a^o 3

*Santindriyaṃ passatha iriyamānaṃ
tevijjapattaṃ apahānadhammaṃ,
sabbāni yogāni upātivatto
akiñcano iriyati paṃsukūliko.
Taṃ devatā sambahulā ulārā
brahmavimānaṃ upasanikamivā
ājāniyaṃ⁴ jātibalanisedhaṃ⁵
n-idha⁶ namassanti pasannacittā: —
Namo te purisajāñña nāmo te purisuttama
yassa tenābhijānāma kiṃ⁷ tvaṃ⁸ nissāya jhāyasī⁹ ti¹⁰.*

Idaṃ a^o 3

*Sahāyā vat' ime bhikkhū cīrarattaṃ¹¹ sametikā
sameti nesaṃ saddhammo dhamme buddhappavedite¹².
Suvinītā Kappinena dhamme ariyappavedite¹³
dhārenti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti*
(S. II, p. 285).

Idaṃ a^o 3

*Na yidaṃ sithilam ārabha na yidaṃ appena thāmasā
nibbānaṃ adhigantabbaṃ¹⁴ sabbaganthappamocanaṃ¹⁵.*

¹ sucino, S. ² bavhetta, S.; pahettha, B.

³ asekha, S. ⁴ °niyaṃ, S.

⁵ °balaṃ ni°, S.; °phala°, B.; °phalaṃ nisedha, B.

⁶ nilaṃ, S. ⁷ ki, B.; B. has kimhi for kiṃ tvaṃ.

⁸ ti, S. ⁹ °ti, B.

¹⁰ For the last two verses, see S. III, p. 91; A. V, p. 325sq.;
Thag. v. 1084; 1179 ab.

¹¹ cira°, B. S. ¹² °buddhapa°, B. ¹³ ariyapa°, B.

¹⁴ avag°, B. ¹⁵ °gandhapa°, B.

*Ayañ ca daharo bhikkhu ayam uttamaporiso
dhāreti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti*
(S. II, p. 278).

Idaṃ a¹

*Dubbannaṃko lūkhacīvaro Mogharājā sadā sato
khīṇāsavo viṣaṃyutto katakicco anāsavo
tevijjo iddhipatto ca cetopariyāyakovido² (cf. S. I, p. 146)
dhāreti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti.*

Idaṃ a⁰¹

*Tathāgato bhikkhave arahamaṃ sammāsambuddho rūpassa
nibbidā virāgā nirodhā anuppādā³ vimutto sammāsambuddho
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto rūpassa
nibbidā virāgā nirodhā anuppādā vimutto paññāvimutto ti
vuccati. Tathāgato bhikkhave ārahaṃ sammāsambuddho
vedanāya . . .⁴ saññāya . . . saṃkhārānaṃ . . . viññāṇassa
nibbidā virāgā nirodhā anuppādā vimutto sammāsambuddho
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto . . .⁵ viññā-
ṇassa nibbidā virāgā nirodhā anuppādā vimutto paññāvi-
mutto ti vuccati. Tatra bhikkhave ko viseso ko adhippā-
yoso kiṃ nānākaraṇaṃ Tathāgatassa arahato sammāsam-
buddhassa paññāvimuttena bhikkhunā ti?*

Bhagavaṃmūlakā no bhante dhammā . . .⁶

*Tathāgato bhikkhave arahamaṃ sammāsambuddho anuppan-
nassa maggassa uppādetā asañjātassa maggassa sañjanetā
anakkhātassa maggassa akkhātā maggaññū maggavidū
maggakovido. Maggānugā ca bhikkhave etarahi sāvaka
viharanti pacchāsamannāgatā.*

*Ayaṃ kho bhikkhave viseso ayaṃ adhippāyoso idaṃ nā-
nākaraṇaṃ Tathāgatassa arahato sammāsambuddhassa pañ-
ñāvimuttena bhikkhunā ti (S. III, p. 65 sq.).*

Idaṃ asekhabhāgiyaṃ suttaṃ.

6. Tattha katamaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgi-
yaṃ ca suttaṃ?

¹ asekha, S.

² °pariya ko°, B.

³ anupādā, B. throughout.

⁴ la, B.

⁵ pa, B.

⁶ pe, B.

*Channam ativassati vivaṭaṃ nātivassati
tasmā channaṃ vivaretha, evaṃ taṃ nātivassatī¹ ti (Ud.
p. 56).*

Channam ativassatī ti saṃkilesō. Vivaṭaṃ nāti-
vassatī ti vāsanā. Tasmā channaṃ vivaretha, evaṃ
taṃ nātivassatī ti ayaṃ saṃkilesō ca vāsanā ca.

Idaṃ saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca suttaṃ.
*Cattāro 'me² mahārāja puggalā santo saṃvijjamaṇā lo-
kasmīṃ. Katame cattāro?*

*Tamo tamaparāyano, tamo jotiparāyano, joti tamaparā-
yano, joti jotiparāyano ti (A. II, p. 85).*

Tattha yo ca puggalo joti tamaparāyano yo ca puggalo
tamo tamaparāyano, ime dve puggalā saṃkilesabhāgiyā.
Yo ca puggalo tamo jotiparāyano yo ca puggalo joti joti-
parāyano, ime dve puggalā vāsanābhāgiyā³.

Idaṃ saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca suttaṃ.

7. Tattha katamaṃ saṃkilesabhāgiyañ ca nibbedhabhā-
giyañ ca suttaṃ?

*Na taṃ dalhaṃ bandhanam āhu dhīrā
yad āyasaṃ⁴ dārujaṃ pabbajañ ca
sārattarattā maṇikunḍalesu
puttesu dāresu ca yā apekkhā⁵ ti (S. I, p. 77; Dhṃ.
v. 345; Jāt. II, p. 140).*

Ayaṃ saṃkilesō.

*Etaṃ dalhaṃ bandhanam āhu dhīrā
ohāriṇaṃ sithīlaṃ duppamuñcaṃ
etaṃ pi chetvāna paribbajanti
anapekkhino kāmasukhaṃ pahāyā ti⁶ (S. I, p. 77;
Dhṃ. v. 346; Jāt. II, p. 140).*

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca suttaṃ.

*Yañ ca bhikkhave ceteti yañ ca pakappeti yañ ca anu-
seti, ārammaṇam etaṃ hoti viññāṇassa ṭhītiyā. Ārammaṇe
sati patitṭhā⁷ viññāṇassa hoti. Tasmīṃ patitṭhite viññāṇe*

¹ oti (without ti), S. ² om. S. ³ B₁ adds ti.

⁴ ay°, Com. ⁵ apekhā, B₁. ⁶ om. B₁.

⁷ B. inserts tassa.

virūlḥe āyati punabbhavābhinibbatti hoti. Āyati punabbhavābhinibbattiyā sati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

No ce bhikkhave ceteti no ce¹ pakappeti atha ce anuseti², ārammaṇam etaṃ hoti viññāṇassa tḥitiyā. Ārammaṇe sati patitṭhā³ viññāṇassa hoti. Tasmim̐ patitṭhite viññāṇe virūlḥe āyati punabbhavābhinibbatti hoti. Āyati punabbhavābhinibbattiyā sati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti ti (S. II, p. 65).

Ayaṃ saṃkilesa.

Yato ca bhikkhave no ca⁴ ceteti no ca⁵ kappeti no ca anuseti, ārammaṇam etaṃ na hoti viññāṇassa tḥitiyā. Ārammaṇe asati patitṭhā³ viññāṇassa na hoti. Tasmim̐⁶ apatitṭhite viññāṇe avirūlḥe āyati punabbhavābhinibbatti na⁷ hoti. Āyati punabbhavābhinibbattiyā asati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā nirujjhanati. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti ti (S. II, p. 65 sq.).

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttaṃ.

8. Tattha katamaṃ saṃkilesabhāgiyaṃ ca asekkhabhāgiyaṃ ca suttaṃ?

Samuddo samuddo ti kho bhikkhave assutavā puthujjano bhāsati. N'eso bhikkhave ariyassa vinaye samuddo, mahā⁸ eso bhikkhave udakarāsi mahā udakaṇṇavo. Cakkhum̐⁹ bhikkhave purisassa samuddo, tassa rūpamayo vego ti¹⁰ (S. IV, p. 157).

Ayaṃ saṃkilesa.

Yo taṃ rūpamayaṃ vegaṃ sahati, ayaṃ vuccati bhikkhave atāri cakkhu samuddaṃ sa-ūmim̐¹¹ sāvaṭṭaṃ sagahaṃ¹²

¹ ca, S.

² seti, S.

³ all MSS. insert tassa.

⁴ om. B₁. S.

⁵ ce, B₁.

⁶ tad, B₁. S.

⁷ om. S.

⁸ hoti, S.

⁹ cakkhu, B₁. S.

¹⁰ om. B.

¹¹ omi, B₁. S.

¹² saṃgahaṃ, B.

sarakkhasaṃ¹ tinṇo pāraṅgato² thale tiṭṭhati brāhmaṇo ti (S. IV, p. 157).

Ayaṃ asekho.

*Sotaṃ bhikkhave | pe³ | ghānaṃ . . . jivhā . . . kāyo . . .⁴
mano bhikkhave purisassa samuddo, tassa dhammamayo
vego ti* (S. IV, p. 157).

Ayaṃ saṃkilesa.

*Yo taṃ dhammamayaṃ vegaṃ sahati, ayaṃ vuccati
bhikkhave atāri mano samuddaṃ sa-ūmiṃ⁵ sāvaṭṭaṃ saga-
haṃ⁶ sarakkhasaṃ tinṇo pāraṅgato² thale tiṭṭhati brāhmaṇo
ti* (S. IV, p. 157).

Ayaṃ asekho.

*Idaṃ avoca Bhagavā, idaṃ vatvāna⁷ Sugato athāparaṃ
etaḍ avoca Saṭṭhā: —*

*Yo imaṃ samuddaṃ sagahaṃ sarakkhasaṃ
sa-ūmiṃ⁸ bhayaṃ duttaraṃ⁹ accatāri
savadantaḡū vusitabrahmacariyo¹⁰*

lokantaḡū pāraṅgato² ti vuccatī ti (S. IV, p. 157).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ.

*Cha yime¹¹ bhikkhave baḷisā lokasmiṃ anayāya sattānaṃ
byāpādāya¹² pāṇīnaṃ. Katame cha?*

*Santi bhikkhave cakkhaviññeyyā rūpā iṭṭhā kantā manāpā
piyarūpā kāmūpasaṃhitā rajanīyā. Tañ ce bhikkhu abhi-
nandati abhivadati ajjhosāya¹³ tiṭṭhati, ayaṃ vuccati bhik-
khave bhikkhu gilabaḷiso Mārassa anayaṃ āpanno byasanaṃ
āpanno yathākāmaṃ karanīyo pāpimato.*

*Santi bhikkhave sotaviññeyyā saddā | pe¹⁴ | ghānaviññeyyā
gandhā . . . jivhāviññeyyā rasā . . . kāyaviññeyyā phoṭṭhabbā
. . . manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā
kāmūpasaṃhitā rajanīyā. Tañ ce bhikkhu abhinandati abhi-*

¹ °sa, B₁.

² pārago, S.

³ pa, B. B₁.

⁴ pe, S.

⁵ °mi, S.

⁶ °gehaṃ, B₁.

⁷ vatvā, B.

⁸ °mi, B₁; ummi, S.

⁹ dukkaraṃ, B₁.

¹⁰ vū°, S.

¹¹ ime, S.

¹² °dhāya, B.

¹³ ajjhosa, S.

¹⁴ pa, B. B₁; om. S.

vadati ajjhosāya tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu gilabaḷiso Mārassa anayaṃ āpanno byasanaṃ āpanno yathākāmaṃ karaṇīyo pāpimato ti (Cf. S. IV, p. 159).

Ayaṃ saṃkilesa.

*Santi ca*¹ *bhikkhave cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na*² *ajjhosāya*² *tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu na gilabaḷiso Mārassa abhedi baḷisaṃ paribhedi baḷisaṃ na anayaṃ āpanno na byasanaṃ āpanno na yathākāmaṃ karaṇīyo pāpimato*³.

*Santi ca bhikkhave sotaviññeyyā saddā | pe*⁴ *| ghāna-jivhākāya-manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na*⁵ *ajjhosāya tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu na gilabaḷiso Mārassa abhedi baḷisaṃ paribhedi baḷisaṃ na anayaṃ āpanno na byasanaṃ āpanno na yathākāmaṃ karaṇīyo pāpimato ti* (S. IV, p. 159).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam.

9. Tattha katamaṃ⁶ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam?

* *Ayaṃ loko santāpajāto phassapareto*⁷ *rodaṃ*⁸ *vadati attano yena yena hi maññanti*⁹, *tato taṃ hoti aññathā.*

*Aññathābhāvi*¹⁰ *bhavasatto*¹¹ *loko bhavam*¹² *evābhinandati yad abhinandati taṃ bhayaṃ, yassa bhāyati taṃ dukkhan ti*

(Ud. p. 32 sq.).

Ayaṃ saṃkilesa.

*Bhavappahānāya*¹³ *kho pan' idaṃ brahmacariyaṃ vussati ti*

(Ud. p. 33).

Ayaṃ nibbedho.

¹ S. adds kho. ² anajjh°, S.

³ S. adds ti. ⁴ pa, B.

⁵ om. B₁; n', S. ⁶ om. S.

⁷ °parato, B₁; all MSS., save Com., have passa°

⁸ bhedaṃ, S.; rogaṃ, Com. ⁹ maññati, B₁.

¹⁰ bhavi, B. ¹¹ ayaṃ bh°, B. Com.

¹² bhavarāgam, B₁. ¹³ bhavi°, B.; bhavavijjakāhāya, S.

Ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa vipparamokkham āhaṃsu, sabbe te avippamuttā bhavasmā¹ ti vadāmi. Ye vā pana keci samaṇā vā brāhmaṇā vā vibhavana² bhavassa nissaraṇam āhaṃsu, sabbe te anissatā bhavasmā³ ti vadāmi. Upadhiṃ hi paṭicca dukkham idaṃ sambhoti ti (Ud. p. 33).

Ayaṃ saṃkilesa.

Sabbupādānakkhayā n'atthi dukkhassa sambhavo ti

(Ud. p. 33).

Ayaṃ nibbedho.

Lokam imaṃ passa puthu avijjāya paretam bhūtam bhū-^{} tarataṃ bhavā aparimuttaṃ. Ye hi keci bhavā⁴ sabbadhi sabbatthatāya, sabbe te bhavā aniccā dukkhā vipariṇāma-dhammā ti (Ud. p. 33).*

Ayaṃ saṃkilesa.

Evam etaṃ yathābhūtam sammappaññāya⁵ passato bhavataṅhā pahīyati⁶ vibhavaṃ nābhinandati.

Sabbaso taṅhāsaṃkhayo⁷ asesavirāgaṇirodho nibbānan ti

(Ud. p. 33).

Ayaṃ nibbedho.

Tassa nibbutassa bhikkhuno anuppādā punabbhavo na⁸ hoti. Abhibhūto Māro vijito saṃgāmo upāccagā sabbabhavāni tadī ti (Ud. p. 33).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ.

Cattāro 'me bhikkhave puggalā. Katame cattāro?

Anusotagāmī, paṭisotagāmī⁸, t̥hitatto, tiṇṇo pāraṅgato thale tit̥hati brāhmaṇo ti (A. II, p. 5).

Tattha yo 'yaṃ puggalo anusotagāmī, ayaṃ puggalo saṃkilesabhāgiyo. Tattha yo 'yaṃ⁹ puggalo paṭisotagāmī yo ca¹⁰ t̥hitatto¹¹, ime dve puggalā nibbedhabhāgiyā.

¹ bhavamhā, B.; bhavassamā, S.

² vibhāvena, S. ³ bhavamhā, B.

⁴ bhagavā, B. ⁵ dhamma°, B₁.

⁶ pahinā, B. ⁷ taṅhākhayo, B₁.

⁸ om. S. ⁹ ca, B₁. ¹⁰ om. B₁.

¹¹ °tattho, B₁. S.

Tattha yo 'yaṃ puggalo tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo, ayaṃ asekho¹.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam.

10. Tattha katamaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam?²

* *Chalābhijātiyo.*

Atthi puggalo kaṇho kaṇhābhijātiko kaṇham dhammaṃ² abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko sukkaṃ dhammaṃ abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko akaṇham asukkaṃ akaṇha³-asukkavipākaṃ accantaṃ⁴ niṭṭham⁵ nibbānaṃ ārādheti. Atthi puggalo sukko sukkaḥbhijātiko kaṇham dhammaṃ abhijāyati. Atthi puggalo sukko sukkaḥbhijātiko sukkaṃ dhammaṃ abhijāyati. Atthi puggalo sukko sukkaḥbhijātiko akaṇham asukkaṃ akaṇha-asukkavipākaṃ accantaṃ⁶ niṭṭham⁵ nibbānaṃ ārādheti (Cf. A. III, p. 384sq.).

Tattha yo ca puggalo kaṇho kaṇhābhijātiko kaṇham dhammaṃ abhijāyati yo ca puggalo sukko sukkaḥbhijātiko kaṇham dhammaṃ abhijāyati, ime dve puggalā saṃkilesabhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko sukkaṃ dhammaṃ abhijāyati yo ca puggalo sukko sukkaḥbhijātiko sukkaṃ dhammaṃ abhijāyati, ime dve puggalā vāsanābhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko akaṇham asukkaṃ akaṇha-asukkavipākaṃ accantaṃ⁷ niṭṭham⁸ nibbānaṃ ārādheti yo ca puggalo sukko sukkaḥbhijātiko akaṇham asukkaṃ akaṇha-asukkavipākaṃ accantaṃ⁶ niṭṭham⁹ nibbānaṃ ārādheti, ime dve puggalā nibbedhabhāgiyā¹⁰.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

Cattār'imāni bhikkhave kammāni. Katamāni cattāri?

¹ sekho, B.

² jātam, S.

³ om. S.

⁴ accanta°, B. B₁; antam, S.

⁵ diṭṭhim, B.

⁶ accanta°, B. B₁.

⁷ accanta°, B₁.

⁸ om. B.

⁹ diṭṭhi, B.

¹⁰ S. adds ti.

Atthi kammaṃ kaṇhaṃ kaṇhavipākaṃ. Atthi kammaṃ sukkaṃ sukkavipākaṃ. Atthi kammaṃ kaṇhaṃ¹ sukkaṃ² kaṇhasukkavipākaṃ. Atthi kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ² kammuttamaṃ kammasetṭhaṃ kammakkhayāya³ saṃvattati (A. II, p. 230).

Tattha yañ ca kammaṃ kaṇhaṃ kaṇhavipākaṃ yañ ca kammaṃ kaṇhaṃ⁴ sukkaṃ⁴ kaṇhasukkavipākaṃ, ayaṃ saṃkilesa, yañ ca kammaṃ sukkaṃ sukkavipākaṃ, ayaṃ vāsanā, yañ ca kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ² kammuttamaṃ kammasetṭhaṃ kammakkhayāya saṃvattati, ayaṃ nibbedho⁵.

Idaṃ saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttam.

11. Tattha katamaṃ vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttam?

Laddhāna mānussattaṃ⁶ dve kiccaṃ akiccaṃ eva ca sukiccañ⁷ c'eva⁸ puññāni saṃyojanavippahānaṃ vā ti.

Sukiccañ⁷ c'eva⁸ puññāni ti vāsanā. Saṃyojanavippahānaṃ vā ti nibbedho.

Puññāni karitvāna saggā saggam⁹ vajanti katapuññā saṃyojanavippahānā jarāmarañā vippamuccanti¹⁰ ti.

Puññāni karitvāna saggā saggam vajanti katapuññā ti vāsanā. Saṃyojanavippahānā jarāmarañā vippamuccanti¹¹ ti nibbedho⁵.

Idaṃ vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttam.

Dve 'māni bhikkhave padhānāni. Katamāni dve?

Yo ca agārasmā anagāriyaṃ¹² pabbajitesu cīvarapiṇḍapātasenāsanagilānapaccayabhesajjarikkhāraṃ pariccajati, yo ca agārasmā anagāriyaṃ¹² pabbajitesu sabbūpadhipaṭṭi-nisaggo taṇhakkhaya virāgo nirodho nibbānan¹³ ti (Cf. A. I, p. 49).

¹ kaṇhasukkaṃ, B. ² B. S. insert kammaṃ.

³ °kkhayā, S. ⁴ kaṇhasukkaṃ, B.; om. B₁.

⁵ B₁. S. add ti. ⁶ manussattaṃ, S. ⁷ sa°, B₁. S.

⁸ ñeva, B₁. ⁹ saggā, B.

¹⁰ °ti (without ti), B₁; vimuccanti, S. ¹¹ vimuccanti, S.

¹² anā°, B₁. ¹³ °naṃ (without ti), B₁.

Tattha yo agāasmā anagāriyaṃ pabbajitesu cīvarapiṇḍapāta¹- | pe² | parikkhāraṃ pariccajati, ayaṃ vāsanā, yo³ agāasmā anagāriyaṃ pabbajitesu sabbūpadhipatiṇissaggo taṇhakkhayo virāgo nirodho nibbānaṃ, ayaṃ nibbedho⁴.

Idaṃ vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttaṃ.

Tattha taṇhāsamkilesabhāgiyaṃ suttaṃ taṇhāpakken⁵ eva niddisitabbaṃ⁵. Tīhi taṇhāhi: kāmataṇhāya bhavataṇhāya vibhavataṇhāya, yena yena vā pana vatthunā ajjhositā⁶, tena ten⁷ eva⁷ niddisitabbaṃ⁵. Tassa⁸ vitthāro: chattiṃsa taṇhājāliniya⁹ vicaritāni.

Tattha diṭṭhisamkilesabhāgiyaṃ suttaṃ diṭṭhipakken⁵ eva niddisitabbaṃ⁵. Ucheda-sassatena, yena yena vā pana vatthunā diṭṭhivasena abhinivisati 'idaṃ eva saccaṃ moghaṃ aññaṃ' ti, tena ten⁷ eva niddisitabbaṃ⁵. Tassa¹⁰ vitthāro: dvāsaṭṭhi diṭṭhigatāni.

Tattha¹¹ duccharitasamkilesabhāgiyaṃ suttaṃ cetanāya¹² cetasikakammena¹³ niddisitabbaṃ¹⁴, tīhi duccharitehi: kāyaduccharitena vacīduccaritena manoduccharitena. Tassa vitthāro: dasa akusalakamma-pathā (Cf. p. 95 sq.).

Tattha taṇhāvodānabhāgiyaṃ suttaṃ samathena niddisitabbaṃ¹⁴, diṭṭhivodānabhāgiyaṃ suttaṃ vipassanāya niddisitabbaṃ¹⁴, duccharitavodānabhāgiyaṃ suttaṃ sucaritena¹⁵ niddisitabbaṃ¹⁴.

Tīṇi akusalamūlāni . . . Taṃ kissa hetu? Saṃsārassa nibbattiyā tathā nibbatte saṃsāre kāyaduccharitaṃ . . . kāyasucaritaṃ . . . vacīduccaritaṃ . . . vacīsucaritaṃ . . . manoduccharitaṃ . . . manosucaritaṃ . . .

Iminā asubhena¹⁶ kammavipākena idaṃ bālalakkhaṇaṃ nibbattatī ti.

¹ ote, S. ² pa, B.; la, B₁. ³ ayaṃ, S.

⁴ B₁ adds ti. ⁵ nidissi^o, B₁. ⁶ ajjhā^o, B.; ajjhosanā, S.

⁷ S. adds vatthunā. ⁸ tassā B.; B₁. S. add taṇhāya.

⁹ taṇhāya jā^o, S. ¹⁰ tassā, B. S.

¹¹ om. B₁. S. ¹² B₁ adds ca.

¹³ cetayitvā ca na kamma, B₁. S. (S. omits na before kamma).

¹⁴ nidisi^o, B₁. ¹⁵ S. adds manoduccharitena.

¹⁶ asutena, B₁; S. has kamma asubhavipākena for asu^o kamma^o

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

*Iminā subhena kammavipākena idaṃ mahāpurisalakkha-
ṇaṃ nibbattatī ti.*

Idaṃ vāsanābhāgiyaṃ suttaṃ.

Tattha saṃkilesabhāgiyaṃ suttaṃ catūhi kilesabhūmihi
niddisitabbaṃ: anusayabhūmiyā, pariyuṭṭhānabhūmiyā, saṃ-
yojanabhūmiyā, upādānabhūmiyā.

Sānusayassa pariyuṭṭhānaṃ jāyati, pariyuṭṭhito saṃyuj-
jati, saṃyujjanto upādiyati.

Upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā
jarāmaraṇasokaparidevādukkhadomanassūpāyāsā sambha-
vanti. Evam etassa kevalassa dukkhakkhandhassa samu-
dayo hoti.

Imāhi catūhi kilesabhūmihi sabbe kilesā saṃgahaṃ sam-
osaraṇaṃ gacchanti.

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

Vāsanābhāgiyaṃ suttaṃ tīhi sucaritehi niddisitabbaṃ¹.
Nibbedhabhāgiyaṃ suttaṃ catūhi saccehi niddisitabbaṃ¹.
Asekhabhāgiyaṃ suttaṃ tīhi dhammehi niddisitabbaṃ¹.
Buddhadhammehi paccekabuddhadhammehi sāvaka bhūmiyā
jhāyivisaye niddisitabbaṃ¹ ti.

12. Tattha katame aṭṭhārasa mūlapadā? *

Lokikaṃ lokuttaraṃ lokikañ ca lokuttarañ ca, sattā-
dhiṭṭhānaṃ dhammādhiṭṭhānaṃ sattādhiṭṭhānañ ca dham-
mādhiṭṭhānañ ca, nāṇaṃ ñeyyaṃ nāṇañ ca ñeyyañ ca,
dassanaṃ bhāvanā dassanañ ca bhāvanā ca, sakavacanaṃ
paravacanaṃ sakavacanañ ca paravacanañ ca, vissajja-
niyaṃ² avissajjanīyaṃ vissajjanīyañ ca avissajjanīyañ ca,
kammaṃ vipāka kammañ ca vipāka ca, kusalaṃ akusalaṃ
kusalañ ca akusalañ ca, anuññātaṃ paṭikkhittaṃ anuññā-
tañ ca paṭikkhittañ ca, thavo cā ti.

a) Tattha katamaṃ lokikaṃ?

*Na hi pāpaṃ³ kataṃ³ kammaṃ sajju⁴ khīraṃ va mūccati *
dahantaṃ bālaṃ anveti bhasmāchanno va pāvako⁵ ti*

(Dhp. v. 71).

¹ nidisi°, B₁.

² visa°, B. B₁ throughout.

³ pāpakaṃ taṃ, B. ⁴ sajja, B. B₁. Com. ⁵ pāpako, S.

Idaṃ lokikaṃ.

*Cattār' imāni bhikkhave agatigamanāni¹. Sabbam² | pe³ |
nihīyate tassa yaso kālapakkhe va candimā ti*
(A. II, p. 18).

Idaṃ lokikaṃ.

*Aṭṭh' ime bhikkhave lokadhammā. Katame aṭṭha?
Lābho alābho yaso ayaso nindā pasamsā sukhaṃ dukkhaṃ.
Ime kho bhikkhave aṭṭha lokadhammā ti* (A. IV, p. 157).

Idaṃ lokikaṃ.

b) Tattha katamaṃ lokuttaram?

*Yass' indriyāni samathaṅgatāni
assā⁴ yathā⁵ sārathinā sudantā
pahīnamānassa anāsavassa
devā pi tassa pihayanti tādino ti* (Dhp. v. 94;
cf. Thag. v. 205).

Idaṃ lokuttaram.

*Pañc' imāni bhikkhave indriyāni lokuttarāni. Katamāni
pañca?*

*Saddhindriyaṃ viriyindriyaṃ⁶ satindriyaṃ samādhindri-
yaṃ paññindriyaṃ.*

Imāni kho bhikkhave pañc' indriyāni lokuttarāni ti (Cf.
S. V, p. 193).

Idaṃ lokuttaram.

Tattha katamaṃ lokikaṃ ca lokuttaraṃ ca?

Laddhāna mānusattaṃ⁷ dve kiccaṃ akiccaṃ eva cā ti (Cf.
p. 159)

dve gāthā.

*Yaṃ iha⁸ sukiccaṃ⁹ c'eva puññāni ti ca puññāni
karitvāna saggā saggam vajanti katapuññā ti ca,
idaṃ lokikaṃ. Yaṃ iha¹⁰ saṃyojanavippahānaṃ vā
ti ca saṃyojanapahānā jarāmaraṇā vippamuccanti¹¹
ti ca, idaṃ lokuttaram.*

Idaṃ lokikaṃ ca lokuttaraṃ ca.

¹ B_r. S. *add* ti.

² sabba, B. B_r.

³ pa, B. B_r.

⁴ yassā, B.

⁵ rathā, B_r.

⁶ *after* sati°, B_r.

⁷ tanusattam, S.

⁸ imā, S.

⁹ sa°, B_r. S.

¹⁰ idaṃ, S.

¹¹ vimu°, S.; °muttanti (*without* ti), B_r.

Viññāṇe hi bhikkhave āhāre sati nāmarūpassa avakkanti hoti. Nāmarūpassa avakkantiyā sati punabbhavo hoti. Punabbhavo sati jāti hoti. Jātiyā sati jarāmaraṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Seyyathā pi bhikkhave mahārukkho, tassa yāni c'eva mūlāni adho gamāni yāni ca tiriyaṃ gamāni, sabbāni tāni uddhaṃ ojaṃ abhiharanti, evaṃ hi so bhikkhave mahārukkho tadāhāro tadupādāno ciraṃ dīghaṃ addhānaṃ titṭheyya: evam. eva kho bhikkhave viññāṇe āhāre sati nāmarūpassa avakkanti hoti. Sabbhaṃ | pe¹ | Evam² etassa kevalassa dukkhakkhandhassa² samudayo hoti ti (Cf. S. II, p. 92 sq.).

Idaṃ lokikam.

Viññāṇe ce bhikkhave āhāre asati nāmarūpassa avakkanti na hoti. Nāmarūpassa avakkantiyā asati punabbhavo na hoti. Punabbhavo asati jāti na hoti. Jātiyā asati jarāmaraṇasokaparidevadukkhadomanassūpāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Seyyathā pi bhikkhave mahārukkho, atha puriso āgaccheyya kuddālapitakaṃ³ ādāya, so taṃ rukkaṃ mūle chindeyya mūle chetvā palikhaṇeyya⁴ palikhaṇitvā⁴ mūlāni uddhāreyya antamaso usiranūlamattāni⁵ pi, so taṃ rukkaṃ khaṇḍākhāṇḍikaṃ chindeyya khaṇḍākhāṇḍikaṃ chetvā phāleyya phāletvā sakalikaṃ sakalikaṃ kareyya sakalikaṃ sakalikaṃ⁶ karitvā⁷ vātātape visoseyya vātātape visosetvā agginā ḍaheyya agginā ḍahitvā maṃsim⁸ kareyya maṃsim⁸ karitvā⁹ mahāvāte vā opuneyya¹⁰ nadiyā vā siṅhasotāya¹¹ pavāheyya, evaṃ hi so bhikkhave mahārukkho ucchinnamūlo assa tālāvatthukato anabhāvaṃ¹² kato¹³ āyatim¹⁴ anuppāda-dhammo: evam eva kho bhikkhave viññāṇe āhāre asati

¹ pa, B. B_r. ²⁻² om. B.

³ kudāla°, B.; kuṭāla°, B_r. ⁴ palim kh°, B_r.

⁵ nāli°, S. ⁶ om. S.

⁷ katvā, S. ⁸ °si, S.; B_r has °sim and °si.

⁹ karetvā corr. from karitvā, S. ¹⁰ oph°, B.

¹¹ siṅha°, B. B_r. ¹² °bhavam, B.

¹³ gato, S. ¹⁴ °ti, B_r.

nāmarūpassa avakkanti¹ na¹ hoti¹ nāmarūpassa¹ avakkantiyā asati. Sabbam | pe² | Evam³ etassa³ kevalassa³ dukkha-kkhandhassa nirodho hoti ti (Cf. S. II, p. 93).

Idam lokuttaram.

Idam lokikañ ca lokuttarañ ca.

c) Tattha katamam sattādhiṭṭhānam?

*Sabbā disā anuparigamma cetasā
nev' ajjhagā piyataram⁴ attanā kvaci
evam piyo puthu attā paresam
tasmā na hiṃse param attakāmo⁵ ti* (S. I, p. 75;
Ud. p. 47).

Idam sattādhiṭṭhānam.

*Ye keci bhūtā bhavissanti ye ca
sabbe gamissanti pahāya deham
tam sabbam jātikusalo⁶ viditvā
ātāpi so⁷ brahmacariyam careyyā ti* (Ud. p. 48).

Idam sattādhiṭṭhānam.

*Sattahi bhikkhave aṅgehi samannāgataṃ kalyāṇamittaṃ
api viveciyamānena⁸ paṇāmiyamānena¹ gale pi pamajjama-
nānena⁹ yāvajīvaṃ na vijahitabbaṃ.*

Katamehi sattahi?

*Piyo ca hoti garu ca bhāvanīyo ca vattā ca vacanakkhama
ca gambhīrañ ca kathaṃ kattā na ca atṭhāne niyojako.*

Imehi kho bhikkhave sattahi | pe¹⁰ | na vijahitabbaṃ.

*Idam avoca Bhagavā, idam vatvāna Sugato athāparam
etaḍ avoca Satthā: —*

*Piyo¹¹ garu bhāvanīyo vattā ca vacanakkhama
gambhīrañ ca kathaṃ kattā na cātṭhāne¹² niyojako
tam mittam mittakāmena yāva jīvam pi seviyan ti* (Cf.
A. IV, p. 32).

Idam sattādhiṭṭhānam.

¹ om. S.

² pa, B₁; om. B.

³ om. B.

⁴ vāviyataram, B₁; piyavaram, S.

⁵ attha°, S.

⁶ °kulo, S.

⁷ yo, B₁.

⁸ °ceyamānena, S.

⁹ panupajja°, B₁; sanamajja°, B.

¹⁰ pa, B. B₁.

¹¹ S. adds ca; B₁ puts ca after garu and repeats it after bhā°

¹² ca a°, B₁. S.

d) Tattha katamaṃ dhammādhiṭṭhānaṃ?

*Yañ ca kāmasukhaṃ loke yañ c'idaṃ¹ diviyaṃ² sukhaṃ
tanhakkhayaasukhass' ete kalaṃ n'agghanti² soḷasin³ ti* (Ud.
p. 11; cf. MBh. XII, 174, 46; 177, 51).

Idaṃ dhammādhiṭṭhānaṃ.

*Susukhaṃ vata nibbānaṃ sammāsambuddhadesitaṃ
asokaṃ⁴ virajaṃ khemaṃ yattha dukkhaṃ nirujjhati ti.*

Idaṃ dhammādhiṭṭhānaṃ.

Tattha katamaṃ sattādhiṭṭhānaṃ ca dhammādhiṭṭhānaṃ ca?

*Mātaraṃ pitaraṃ hantvā rājāno dve ca khattiye
ratthaṃ sānucaraṃ hantvā ti* (Dhp. v. 294 a—c).

Idaṃ dhammādhiṭṭhānaṃ.

Aniḅho yāti brāhmaṇo ti (Dhp. v. 294 d).

Idaṃ sattādhiṭṭhānaṃ.

Idaṃ sattādhiṭṭhānaṃ ca dhammādhiṭṭhānaṃ ca.

Cattāro 'me bhikkhave iddhipādā. Katame cattāro?

*Chandasamādhipadhānasaṃkhārasamannāgato⁵ iddhipādo.
Viriya- | pe⁶ | citta⁷ . . . vīmaṃsāsamādhipadhānasaṃkhāra-
samannāgato iddhipādo ti* (Cf. A. II, p. 256; IV, p. 463 sq.).

Idaṃ dhammādhiṭṭhānaṃ.

*So kāye pi cittaṃ samodahati, citte pi kāyaṃ samodahati,
kāye sukhasaññaṃ⁸ ca lahusaññaṃ⁸ ca okkamitvā upa-
sampajja viharatī⁹ ti.*

Idaṃ sattādhiṭṭhānaṃ.

Idaṃ sattādhiṭṭhānaṃ ca dhammādhiṭṭhānaṃ ca.

e) Tattha katamaṃ nāṇaṃ?

*Yaṃ taṃ lokuttaraṃ nāṇaṃ sabbaññū yena vuccati
na tassa parihān' atthi sabbakāle pavattatī¹⁰ ti.*

Idaṃ nāṇaṃ.

¹ cadidaṃ viyaṃ, S.; B₁ has viriyaṃ instead of di°; I have corrected dipiyaṃ (B.) into diviyaṃ.

² nāggh°, B₁. ³ °si, B₁.

⁴ asso°, B. ⁵ °paṭṭhāna°, B₁ throughout.

⁶ pa, B. B₁. ⁷ cittaṃ, B.

⁸ transposed in B₁.

⁹ °ti (without ti), B. S.

¹⁰ °ti (without ti), B₁.

*Paññā hi setṭhā lokasmiṃ¹ yāya² nibbānagāmini
yāya² sammappajānāti³ jātimaraṇasaṃkhayan⁴ ti* (Cf.
Idaṃ nāṇaṃ. [It. p. 35].

f) *Tattha katamaṃ ñeyyaṃ?*

*Kittayissāmi vo santiṃ⁵ (Dhotakā ti Bhagavā)
diṭṭhe⁶ dhamme anūtihaṃ⁷
yaṃ viditvā sato caraṃ
tare loke visattikaṃ.*

*Tañ cāhaṃ abhinandāmi
mahesi santiṃ uttamaṃ
yaṃ viditvā sato caraṃ
tare loke visattikaṃ.*

*Yaṃ kiñci sampajānāsi⁸ (Dhotakā ti Bhagavā)
uddhaṃ adho tiriyañ⁹ cāpi⁹ majjhe
etaṃ viditvā saṅgo ti loke*

bhavābhavāya mākāsi taṇhaṃ ti (S.N. vv. 1066—68).

Idaṃ ñeyyaṃ.

*Catunnaṃ bhikkhave ariyasaccānaṃ ananubodhā appaṭi-
vedhā evaṃ idaṃ dīghaṃ addhānaṃ sandhāvitaṃ saṃsari-
taṃ mamañ c'eva tumhākañ ca.*

*Tayidaṃ bhikkhave dukkhaṃ ariyasaccaṃ anubuddhaṃ
paṭividdhaṃ, dukkhasamudayo ariyasaccaṃ anubuddhaṃ
paṭividdhaṃ, dukkhanirodho ariyasaccaṃ | pe¹⁰ | dukkhan-
irodhagāminipaṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ.
Ucchinā bhavataṇhā khīṇā bhavanetti n'atthi dāni punab-
bhavo ti.*

*Idaṃ avoca Bhagavā, idaṃ vatvāna Sugato athāparaṃ
etaḍ avoca Satthā: —*

*Catunnaṃ ariyasaccānaṃ yathābhūtaṃ adassanā
saṃsitaṃ¹¹ dīghaṃ addhānaṃ tāsū tāsveva jātisū.*

Tāni etāni diṭṭhāni bhavanetti samūhatā

ucchinnaṃ¹² mūlaṃ¹² dukkhassa n'atthi dāni punabbhavo ti
(S. V, p. 431 sq.).

¹ °smi, B.

² yāyaṃ, B_r.

³ sammā pa°, B. S.

⁴ jātijarāmarāṇa°, S. ⁵ °ti, B_r. S. ⁶ diṭṭhe 'va, S. Com.

⁷ °kaṃ, B. B₁; anatiḡaṃ, S.

⁸ sañjānāsi, B_r.

⁹ yaṃ vā pi, B. B_r. S.

¹⁰ pa, B. B_r.

¹¹ saṃsariṭaṃ, B₁. S.

¹² ucchinna°, B.

Idaṃ ñeyyaṃ.

Tattha katamaṃ ñāṇaṃ ca ñeyyaṃ ca?

*Rūpaṃ aniccaṃ vedanā aniccā saññā aniccā¹ saṃkhārā
aniccā viññāṇaṃ aniccaṃ ti.*

Idaṃ ñeyyaṃ.

*Evaṃ jānaṃ evaṃ passaṃ ariyasāvako rūpaṃ aniccaṃ ti
passati, vedanaṃ² aniccaṃ³ ti passati, saññāṃ . . .⁴ saṃ-
khāre . . . viññāṇaṃ aniccaṃ ti passati ti.*

Idaṃ ñāṇaṃ.

*So parimuccati rūpena parimuccati vedanāya parimuc-
cati saññāya parimuccati saṃkhārehi parimuccati viññā-
ṇamhā parimuccati dukkhamā ti⁵ vadāmī⁶ ti.*

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

Sabbe saṃkhārā aniccā ti (Dhp. v. 277 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passati ti (Dhp. v. 277 b).

Idaṃ ñāṇaṃ.

*Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp.
v. 277 c d).*

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

Sabbe saṃkhārā dukkhā⁷ ti (Dhp. v. 278 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passati ti (Dhp. v. 278 b).

Idaṃ ñāṇaṃ.

*Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp.
v. 278 c d).*

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

Sabbe dhammā anattā ti (Dhp. v. 279 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passati ti (Dhp. v. 279 b).

Idaṃ ñāṇaṃ.

*Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp.
v. 279 c d).*

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

¹ om. B₁.

² °nā, B.

³ aniccā, B. B₁.

⁴ pe, S.

⁵ om. B₁; B. has dukkhasmābhiva^o

⁶ °mi (without ti), B₁. S.

⁷ S. continues: pe | sabbe dhammā anattā ti.

Ye hi keci Soṇa¹ samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiso 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatra yathābhūtassa adassanā?

Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiso 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatra yathābhūtassa adassanā ti (S. III, p. 48).

Idaṃ ñeyyaṃ.

Ye ca kho keci Soṇa samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiso 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūtassa dassanā?

Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkkārehi . . . aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiso 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūtassa dassanā ti (S. III, p. 48 sq.).

Idaṃ ñāṇaṃ.

Idaṃ ñāṇañ ca ñeyyañ ca.

g) Tattha katamaṃ dassanaṃ?

Ye ariyasaccāni vibhāvayanti

gambhīrapaññena sudesitāni

kiñcāpi te honti bhūsam² pamattā

na te bhavaṃ atthamaṃ ādiyanti³ ti (Kh. P. VI, v. 9).

Idaṃ dassanaṃ.

Yath' indakhīlo paṭhavīsito⁴ siyā

catubhi vātehi⁵ asampakampiyo

¹ so, S. ² bhūsam, B. B.; bhūsappa°, S.

³ °ti (without ti), B. S.

⁴ °vissito, B.; °viṃ sito, S. ⁵ vātebhi, Com.

*tathūpamaṃ sappurisaṃ vadāmi
yo ariyasaccāni avecca¹ passatī ti* (Kh. P. VI, v. 8).

Idaṃ dassanaṃ.

Catūhi bhikkhave sotāpattiyaṅgehi samannāgato ariyasāvako ākaṅkhamāno² attanā 'va³ attānaṃ byākareyya 'khīnanirayo 'mhi khīṇatiracchānayo⁴ khīṇapettivisa⁵ khīṇāpāyaduggativinipāto sotāpanno 'ham asmi avinipāta-dhammo niyato sambodhiparāyano sattakkhattu⁶ paramaṃ⁶ deve ca manusse ca sandhāvitvā saṃsaritvā dukkhass' antaṃ karissāmī⁷ ti⁷. Katamehi catūhi?

Idha bhikkhave ariyasāvakassa Tathāgate saddhā⁸ nivittā⁸ patitthitā virūlhamūlajātā asaṃhāriyā⁹ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ sahadhammena. Dhamme¹⁰ kho pana niṭṭhaṅgato hoti¹¹, svākkhāto Bhagavatā dhammo sanditthiko akāliko ehipassiko opanayiko¹² paccattaṃ vedītabbo viññūhi¹³, yad idaṃ madanimmadano | pe¹⁴ | nirodho nibbānaṃ¹⁵. Saha-dhammiyā kho pan' assa honti itthā kantā piyā manāpā gihi c'eva pabbajitā ca. Ariyakantehi kho pana sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi¹⁶ viññūppasatthehi¹⁷ aparāmatthehi¹⁸ samādhi-saṃvattanikehi.

Imehi kho bhikkhave catūhi sotāpattiyaṅgehi samannāgato ariyasāvako ākaṅkhamāno attanā 'va attānaṃ byākareyya 'khīnanirayo 'mhi khīṇatiracchānayo¹⁹ khīṇapettivisa¹⁹ khīṇāpāyaduggativinipāto sotāpanno 'ham asmi avinipāta-dhammo niyato sambodhiparāyano sattakkhattu²⁰ paramaṃ deve ca manusse ca sandhāvitvā saṃsaritvā²⁰ dukkhass' antaṃ karissāmī²¹ ti²¹.

¹ āvacca, B₁.

² ak^o, B₁.

³ ca, S.

⁴ 'yoniyo, B₁.

⁵ 'pitti^o, B₁.

⁶ 'kkhattuṃ paramo, B₁. S.

⁷ karissati, S.

⁸ saddhādhivi^o, B₁.

⁹ 'hariyā, B.

¹⁰ om. S.

¹¹ ti, S.

¹² opaneyyiko, B.

¹³ B₁ adds ti.

¹⁴ pa, B.

¹⁵ B₁ adds pa.

¹⁶ bhū^o, B.; pū^o, B₁.

¹⁷ 'upassehi, B₁.

¹⁸ om. B.

¹⁹ 'yoniyo, B₁. S.

²⁰⁻²⁰ om. B₁. S.

²¹ karoti, B₁. S.

Idaṃ dassanaṃ.

h) Tattha katamā bhāvanā?

*Yass' indriyāni¹ subhāvitāni
ajjhattaṃ bahiddhā ca sabbaloke
nibbijjha² imaṃ² paraṃ ca lokaṃ³
kālaṃ kaṅkhati bhāvitatto⁴ sudanto⁵ ti* (S. N.
v. 516).

Ayaṃ bhāvanā.

*Cattār'imāni bhikkhave dhammapadāni. Katamāni cattāri?
Anabhijjhā dhammapadaṃ, abyāpādo dhammapadaṃ,
sammāsati⁶ dhammapadaṃ, sammāsamūdhī dhammapadaṃ.
Imāni kho bhikkhave cattāri dhammapadāni ti* (A. II,
p. 29).

Ayaṃ bhāvanā.

Tattha katamaṃ dassanaṃ ca bhāvanā ca?

*Pañca chinde pañca jahe pañca vuttari⁷ bhāvaye
pañca saṃgātigo⁸ bhikkhu oghatiṇṇo ti vuccatī⁹ ti¹⁰* (S. I,
p. 3; Dh. v. 370).

Pañca chinde pañca jahe ti idaṃ dassanaṃ, pañca vuttari¹⁰ bhāvaye pañca saṃgātigo¹¹ bhikkhu oghatiṇṇo ti vuccatī ti ayaṃ bhāvanā.

Idaṃ dassanaṃ ca bhāvanā ca.

Tīṇ'imāni bhikkhave indriyāni. Katamāni tīṇi?

Anaññatāññassāmītindriyaṃ¹² aññindriyaṃ¹³ aññatāvindriyaṃ¹⁴.

Katamaṃ ca bhikkhave anaññatāññassāmītindriyaṃ¹⁵?

Idha bhikkhave bhikkhu anabhisametassa dukkhassa ariyasaccassa abhisamayāya chandaṃ janeti vāyamati viriyaṃ ūrabhati cittaṃ paggaṇhāti padahati¹⁶. Anabhisametassa

¹ o'n'idha, B₁.

² nibbijjamaṃ, S.

³ lokaṃ ca, B₁.

⁴ bhāvito, B. S.

⁵ sunandano, S.

⁶ samāpatti, S.

⁷ c'uttari, B. B₁.

⁸ o'ko, S.; o'to, B₁.

⁹ o'ti (without ti), S.

¹⁰ in B. this stanza is wanting.

¹¹ o'ko, B₁; saṃgātiko, S.

¹² anaññata°, B.; °ssāmīndriyaṃ, B₁.

¹³ aññatāmindriyaṃ, S.

¹⁴ aññatā°, B. S.

¹⁵ anaññata°, B.

¹⁶ pajahati, S.

dukkhasamudayassa ariyasaccassa . . .¹ dukkhanirodhassa . . .¹ dukkhanirodhagāminiyā paṭipadāya ariyasaccassa abhisamayāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati².

Idaṃ bhikkhave anaññātāññassāmītindriyaṃ³ ti.

Idaṃ dassanaṃ.

Katamañ ca bhikkhave aññindriyaṃ?

Idha bhikkhave bhikkhu idaṃ dukkhan ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho . . .⁴ ayaṃ dukkhanirodhagāminipāṭi-padā ti yathābhūtaṃ pajānāti.

Idaṃ bhikkhave aññindriyaṃ.

Katamañ ca bhikkhave aññātāvindriyaṃ⁵?

Idha bhikkhave bhikkhu āsavānaṃ khayā anāsavaṃ ceto-vimuttiṃ paññāvimuttiṃ ditṭhe 'va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati, 'khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyā' ti pajānāti.

Idaṃ bhikkhave aññātāvindriyaṃ⁵ ti.

Ayaṃ bhāvanā.

Idaṃ dassanañ ca bhāvanā ca.

i) Tattha katamaṃ sakavacanaṃ?

Sabbapāpass'⁶ akaraṇaṃ kusalass'⁷ upasampadā⁷ sacittapariyodapanaṃ etaṃ buddhāna sāsanaṃ ti

(Dhp. v. 183).

Idaṃ sakavacanaṃ.

Tiṇ' imāni bhikkhave bālassa bālalakkaṇāni bālani-mittāni bālapadānāni, yeḥi bālaṃ bālo ti pare sañjānanti. Katamāni tiṇi?

Bālo bhikkhave ducintitacintī⁸ ca hoti, dubbhāsitaḥāsi ca hoti, dukkaṭakammakārī ca hoti.

Imāni kho bhikkhave tiṇi bālassa bālalakkaṇāni bālani-mittāni bālapadānāni⁹.

¹ pa, B. B₁.

² pajahati, S.

³ anaññata°, B.

⁴ pa, B. B₁; S. inserts yathābhūtaṃ pajānāti.

⁵ aññatā°, S.

⁶ °passa, all MSS.

⁷ kusalassa up°, B₁. S. ⁸ ducinti°, B. B₁. ⁹ °padāni, S.

Tiṇ' imāni bhikkhave paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni¹, yehi paṇḍitaṃ paṇḍito ti pare sañjānanti. Katamāni tiṇi?

Paṇḍito bhikkhave sucintitacintī ca hoti, subhāsitaḥsī ca hoti, sukataḥkammakārī² ca hoti.

Imāni kho bhikkhave tiṇi paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni ti (Cf. A. I, p. 102 sq.).

Idaṃ sakavacaṇaṃ.

k) *Tattha katamaṃ paravacaṇaṃ?*

*Paṭhavīsamo n'atthi vitthato
ninno pātālasamo³ na vijjati*

Merusamo n'atthi unnato

cakkavatisadiso n'atthi poriso ti.

Idaṃ paravacaṇaṃ.

Hotu devānaṃ inda subhāsitena jayo ti.

Hotu Vepacitti subhāsitena jayo ti.

Bhaṇa Vepacitti gāthan ti.

Atha kho bhikkhave Vepacitti asurindo imaṃ gāthaṃ abhāsi: —

*Bhiyyo bālā⁴ pakujjheyyuṃ no c'assa paṭisedhako⁵
tasmā bhusena daṇḍena dhīro bālaṃ nisedhaye ti.*

Bhāsītāya kho pana⁶ bhikkhave Vepacittinā asurindena gāthāya asurā anumodimsu, devū tuṅhī ahesuṃ. Atha kho bhikkhave Vepacitti asurindo Sakkaṃ devānaṃ indaṃ etad avoca: bhaṇa devānaṃ inda gāthan ti.

Atha kho bhikkhave Sakko devānaṃ indo imaṃ gāthaṃ abhāsi: —

*Etad eva ahaṃ maññe bālassa paṭisedhanaṃ
paraṃ saṅkupitaṃ ṇatvā yo sato upasammati ti.*

Bhāsītāya kho pana⁷ bhikkhave Sakkena devānaṃ indena gāthāya devū anumodimsu, asurā tuṅhī ahesuṃ. Atha kho bhikkhave Sakko devānaṃ indo Vepacittiṃ asurindaṃ etad avoca: bhaṇa Vepacitti gāthan ti.

Atha kho bhikkhave Vepacitti asurindo imaṃ gāthaṃ abhāsi: —

¹ °padāni, B₁.

² sukata°, B. S.

³ pādatala°, B₁.

⁴ bālo, B₁.

⁵ °kā, B₁.

⁶ om. B. B₁.

⁷ om. S.

*Etad eva titikkhāya vijjaṃ passāmi Vāsava
yadā naṃ maññati bālo bhayā myāyaṃ titikkhati
ajjhārūhati¹ dhummedho go va bhīyyo palāyinan ti.*

*Bhāsītāya kho pana bhikkhave Vepacittinā asurindena
gāthāya asurā anumodimsu, devā tuṅhī ahesuṃ. Atha kho
bhikkhave² Vepacitti asurindo Sakkaṃ devānam indaṃ etad
avoca: bhāṇa devānam inda gāthan ti.*

*Atha kho bhikkhave Sakko devānam indo imā gāthāyo
abhāsi: —*

*Kāmaṃ maññatu vā² mā vā bhayā³ myāyaṃ titikkhati
sadatthaparamā atthā khantiyā⁴ bhīyyo na vijjati.*

*Yo have balavā santo dubbalassa titikkhati
tam āhu paramaṃ khantiṃ⁵ niccaṃ khamati⁶ dubbalo.*

*Abalan taṃ balaṃ āhu yassa bālabalaṃ⁷ balaṃ⁸
balassa⁹ dhammaguttassa paṭivattā na vijjati.*

*Tass' eva tena pāpiyo yo kuddhaṃ paṭikujjhati
kuddhaṃ apātikujjhanto¹⁰ saṃgāmaṃ jeti dujjayaṃ.*

*Ubhinnam atthaṃ carati attano ca parassa ca
param saṃkupitaṃ nātvā yo sato upasammati¹¹.*

*Ubhinnam tikicchantānaṃ¹² attano ca⁸ parassa ca
janā maññanti bālo ti ye dhammassa akovidā ti.*

*Bhāsītāsu kho pana¹³ bhikkhave Sakkena devānam indena
gāthāsu devā anumodimsu, asurā tuṅhī ahesun ti (S. I,
p. 222 sqq.).*

Idaṃ paravacanaṃ.

Tattha katamaṃ sakavacanañ ca paravacanañ ca?

*Yañ ca pattamaṃ yañ ca pattabbaṃ, ubhayaṃ etaṃ rajānu-
kiṇṇamaṃ āturassānusikkhato. Ye ca sikkhāsārā silaṃ¹⁴ vataṃ¹⁴ ☆
jīvitaṃ¹⁵ brahmacariyaṃ upaṭṭhānasārā¹⁶, ayam eko anto,
ye ca evaṃvādino evaṃditṭhino: n'atthi kāmesu doso ti, ayam*

¹ ajjha°, B₁.

² om. B. B₁.

³ bhavā, S.

⁴ khantā, B.

⁵ °ti, B.

⁶ °tu, S.

⁷ °phalaṃ, B₁. Com.

⁸ om. B₁.

⁹ bālassa, B₁.

¹⁰ appa°, S.

¹¹ °sammajjati, B₁.

¹² santikicch°, S.; pi akujjhantānaṃ, B₁.

¹³ om. S.

¹⁴ silavataṃ, B.

¹⁵ om. B₁. S.

¹⁶ S. adds ti.

dutiyo anto. Icc ete ubho antā kaṭasīvaḍḍhanā¹ kaṭasiyo²
 * *ditthiṃ vaddhenti. Ete³ ubho ante anabhiññāya oliyanti*
eke atidhāvanti⁴ eke ti.

Idaṃ paravacanaṃ.

Ye ca kho te ubho ante abhiññāya tatra ca na ahesuṃ,
te na⁵ ca amaññimsu⁶, vaṭṭan tesam n'atthi paññāpanāyā ti.

Idaṃ sakavacanaṃ.

Ayaṃ udāno sakavacanaṃ ca paravacanaṃ ca.

Rājā Pasenadī⁷ Kosalo Bhagavantaṃ etad avoca: idha
mayham bhante rahogatassa paṭisallīnassa evaṃ cetaso pari-
vitakko udapādi: kesam nu kho piyo attā kesam appiyo⁸
attā ti? Tassa mayham bhante etad ahoṣi: ye kho keci
kāyena duccharitaṃ caranti vācāya duccharitaṃ caranti ma-
nasā duccharitaṃ caranti, tesam appiyo⁸ attā, kiñcāpi te
evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kho tesam appiyo⁹
attā. Taṃ kissa hetu? Yaṃ¹⁰ hi¹⁰ appiyo⁹ appiyassa⁹
kareyya, tan te attanā 'va attano karonti, tasmā tesam
appiyo⁹ attā. Ye ca kho keci kāyena sucaritaṃ caranti
vācāya sucaritaṃ caranti manasā sucaritaṃ caranti, tesam
piyo attā, kiñcāpi te evaṃ vadeyyuṃ 'appiyo⁹ no attā' ti.
Atha kho tesam piyo attā. Taṃ kissa hetu? Yaṃ hi piyo
piyassa kareyya, tan te attanā 'va attano karonti, tasmā
tesam piyo attā ti.

Evam etaṃ mahārāja, evam¹¹ etaṃ¹¹ mahārāja¹¹. Ye
hi keci mahārāja kāyena duccharitaṃ caranti vācāya duc-
charitaṃ caranti manasā duccharitaṃ caranti, tesam appiyo⁹
attā, kiñcāpi te evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kho
tesam appiyo⁹ attā. Taṃ kissa hetu? Yaṃ hi mahārāja
appiyo⁹ appiyassa⁹ kareyya, tan te attanā 'va attano ka-
ronti, tasmā tesam appiyo⁹ attā. Ye ca kho keci mahārāja
kāyena sucaritaṃ caranti vācāya sucaritaṃ caranti manasā
sucaritaṃ caranti, tesam piyo attā, kiñcāpi te evaṃ va-
deyyuṃ 'appiyo⁹ no attā' ti. Atha kho tesam piyo attā.

¹ kaṭasi°, B. B₁.

² ke°, B.

³ B₁ adds te.

⁴ abhi°, B. B₁.

⁵ B₁ adds na.

⁶ dhaññīsu, S.

⁷ °di, S.; Passe°, B₁.

⁸ apiyo, B₁; nappiyo, S.

⁹ api°, B₁.

¹⁰ yaññi, S.

¹¹ om. B.

Taṃ kissa hetu? Yaṃ hi mahārāja piyo piyassa kareyya, tan te attanā 'va attano karonti, tasmā tesam piyo attā ti.

Idam avoca Bhagavā | pe¹ | Satthā: —

Attānañ ce piyaṃ² jaññā na naṃ pāpena saṃyuje na hi taṃ sulabhaṃ hoti sukhaṃ dukkatakarinā.

Antakenādhīpannassa³ jahato mānusaṃ bhavaṃ kiṃ hi tassa sakaṃ hoti kiñ⁴ ca⁴ ādāya gacchati kiñc'assa anugaṃ hoti chāyā va anapāyini⁵? —

Uḃho puññañ ca pāpañ⁶ ca yaṃ macco kurute idha taṃ⁷ hi⁷ tassa sakaṃ hoti tañ ca ādāya gacchati tañ c'assa anugaṃ hoti chāyā va anapāyini⁸.

Tasmā kareyya kalyāṇaṃ nicayaṃ⁹ samparāyikaṃ¹⁰ puññāni paralokasmiṃ patitṭhā honti pāṇinan ti (S. I, p. 71 sq; cf. p. 93.).

Idaṃ suttaṃ paravacanaṃ.

Anugiti sakavacanaṃ.

Idaṃ sakavacanañ ca paravacanañ ca.

1) Tattha katamaṃ vissajjanīyaṃ?

Pañhe¹¹ pucchite idaṃ abhiññeyyaṃ, idaṃ pariññeyyaṃ, idaṃ pahātappaṃ, idaṃ bhāvetappaṃ, idaṃ sacchikātaṃ. Ime dhammā evaṃ gahitā idaṃ phalaṃ nibbattayanti¹². Tesam evaṃ¹³ gahitānaṃ ayam attho iti.

Idaṃ¹⁴ vissajjanīyaṃ.

Uḷāro buddho Bhagavā ti buddha-uḷārataṃ dhammasvākkhātataṃ saṃghasuppatipattiñ ca ekaṃsen' eva niddise, sabbe saṃkhārā aniccā ti sabbe saṃkhārā dukkhā ti¹⁵ sabbe dhammā anattā ti ekaṃsen'¹⁶ eva¹⁶ niddise¹⁶, yaṃ vā pan' aññaṃ pi evaṃ jātiyaṃ¹⁷ ti.

Idaṃ vissajjanīyaṃ.

¹ pa, B. B₁; S. in full.

² pī°, B.

³ °kenādi°, S.; maraṇenābhibhūtassa, B.

⁴ kiñci, S.

⁵ anu°, B. B₁.

⁶ puññañ, S.

⁷ tañ hi, B.; ta hi, S.

⁸ anu°, all MSS.

⁹ nicc°, B₁.

¹⁰ samva°, S.

¹¹ pariñhe, S.

¹² nibbatti°, S.

¹³ eva, S.

¹⁴ iti, B₁.

¹⁵ S. adds ekaṃsen' eva niddise.

¹⁶ om. S.

¹⁷ °yaṃ (without ti), B. B₁; °kan, Com.

m) Tattha katamaṃ avissajjaniyaṃ?

*Ākaṅkhatō*¹ *te naradaṃmasārathi*
*devamaṃussā*² *manasā vicintitaṃ*³
sabbe na jaṅṅhā kaṣiṇā pi pāṇiṇo.
Santaṃ samādhikaṃ araññaṃ nisevato
kin taṃ Bhagavā ākaṅkhatī ti?

Idaṃ avissajjaniyaṃ.

*Ettako*⁴ *Bhagavā sīlakkhandaṃ samādhikkhandaṃ*⁵ *pañña-*
*kkhandaṃ*⁶ *vimuttikkhandaṃ vimuttiṇāṇadassana-*
*kkhandaṃ iriyāyaṃ pabhāve hitesitāyaṃ karuṇāyaṃ*⁷ *iddhiyaṃ ti.*

Idaṃ avissajjaniyaṃ.

Tathāgatassa bhikkhave arahato sammāsambuddhassa loke
*uppādā tiṇṇaṃ ratanānaṃ uppādā*⁸ *buddharatanassa*
phamma-
*ratanaṃ samgharatanassa kiṃ pamāṇāni*⁹? *Tiṇi*
ratanāni ti.

Idaṃ avissajjaniyaṃ.

Buddhavisayo avissajjaniyo¹⁰, puggalaparoparaññutā¹¹
avissajjaniyā.

Pubbā bhikkhave koṭi na paññāyati, avijjānīvaraṇānaṃ
*sattānaṃ*¹² *tanhāsaṃyojanānaṃ sakiṃ nirayaṃ sakiṃ ti-*
*racchānayaṇiṃ sakiṃ pettivisayaṃ*¹³ *sakiṃ asurayaṇiṃ*
sakiṃ deve sakiṃ manusse sandhāvitaṃ saṃsari-
taṃ. Katamā
pubbā koṭi ti?

avissajjaniyaṃ.

Na⁵ paññāyati¹⁴ ti sāvakaṇaṃ nāṇavekallena.

Duvidhā buddhānaṃ bhagavantānaṃ desanā¹⁵; attūpanāyikā
ca parūpanāyikā ca. Na paññāyati ti parūpanāyikā. N'atthi
buddhānaṃ bhagavantānaṃ avijānaṇā¹⁶ ti attūpanāyikā¹⁷,
yathā Bhagavā Kokālikaṃ bhikkhuṃ ārabba aññataraṃ
bhikkhuṃ evaṃ āha: —

¹ °te, S. ² devā ma°, B. ³ pi ci°, S.

⁴ ettha ko, S. ⁵ om. S. ⁶ paññā°, B.

⁷ °ṇāya, B₁; karuṇā, S. ⁸ °do, B₁. S.

⁹ °ṇā, B₁. ¹⁰ vi°, S.

¹¹ °varaṇāññutā, B.; °payodaññutā, S. ¹² attānaṃ, B₁.

¹³ pitti°, B. ¹⁴ °ti (without ti), B₁.

¹⁵ °nānaṃ, S. ¹⁶ appajānaṇā, B₁. S.

¹⁷ atthupa°, B₁. S.

Seyyathā pi bhikkhu vīsatickhāriko Kosalako¹ tilavāho . . .² na treva eko abbudo nirayo. Seyyathā pi bhikkhu vīsati abbudā nirayā, evam eko nirabbudo nirayo. Seyyathā pi bhikkhu vīsati nirabbudā nirayā, evam eko³ ababo nirayo. Seyyathā pi bhikkhu vīsati ababā nirayā, evam eko³ aṭaṭo nirayo. Seyyathā pi bhikkhu vīsati aṭaṭā nirayā, evam eko ahaho⁴ nirayo. Seyyathā pi bhikkhu vīsati ahahā⁴ nirayā, evam eko kumudo nirayo. Seyyathā pi bhikkhu vīsati kumudā nirayā, evam eko³ sogandhiko nirayo. Seyyathā pi bhikkhu vīsati sogandhikā nirayā, evam eko uppalako⁵ nirayo. Seyyathā pi bhikkhu vīsati uppalakā nirayā, evam eko puṇḍariko nirayo. Seyyathā pi bhikkhu vīsati puṇḍarikā nirayā, evam eko padumo nirayo. Padumaṃ kho pana bhikkhu nirayaṃ Kokāliko bhikkhu upapanno⁶ Sāriputta-Moggallānesu cittaṃ aghātetvā⁷ ti (S. I, p. 152; A. V, p. 173).

Yaṃ vā pana kiñci Bhagavā āha: ayaṃ appameyyo asaṃkheyyo⁸ ti sabban taṃ avissajjaniyaṃ.

Idaṃ avissajjaniyaṃ.

Tattha katamaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca?

Yadā so Upako ājīviko Bhagavantam āha: kuhim āvuso Gotama gamissasī⁹ ti? Bhagavā āha: Bārāṇasīyaṃ gamissāmi, ahan taṃ amatadudrubhiṃ¹⁰ dhammacakkaṃ pavattetuṃ loke appaṭivattīyan ti. Upako ājīviko āha: jino ti kho āvuso bho¹¹ Gotama paṭijānāsī ti? Bhagavā āha:

Jinā ve mādisā¹² honti ye pattā āsavakkhayaṃ

jitā me pāpakā dhammā tasmāham¹³ Upaka jino ti

(Cf. Vin I, p. 8).

Kathaṃ jino kena jino ti vissajjaniyaṃ, katamo jino ti avissajjaniyaṃ, katamo āsavakkhayaṃ rāgakkhayaṃ dosakkhayaṃ mohakkhayaṃ iti¹⁴ vissajjaniyaṃ, kittako¹⁵ āsavakkhayaṃ ti avissajjaniyaṃ.

¹ °liko, B₁.

² pe, S.

³ eva ko, B₁.

⁴ aga°, S.

⁵ upa°, B₁.

⁶ uppanno, S.

⁷ agh°, S. (without ti).

⁸ °khayo, S.

⁹ °tī, S.

¹⁰ °dudrati, B₁.

¹¹ om. S.

¹² mārisā, B.

¹³ tasmā taṃ, S.

¹⁴ ti, S.

¹⁵ kitako, S.; tatthako, B₁.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti¹ vissajjaniyaṃ. Atthi rūpan ti vissajjaniyaṃ. Rūpaṃ Tathāgato ti avissajjaniyaṃ². Rūpavā³ Tathāgato ti avissajjaniyaṃ. Rūpe⁴ Tathāgato ti avissajjaniyaṃ. Tathāgate rūpan ti avissajjaniyaṃ. Evaṃ atthi vedanā | pe⁵ | saññā . . . saṃkhārā. Atthi viññāṇan ti vissajjaniyaṃ. Viññāṇaṃ Tathāgato ti avissajjaniyaṃ. Viññāṇavā⁶ Tathāgato ti avissajjaniyaṃ. Viññāṇe Tathāgato ti avissajjaniyaṃ. Tathāgate viññāṇan ti avissajjaniyaṃ. Aññatra rūpena Tathāgato ti avissajjaniyaṃ. Aññatra vedanāya | pe⁵ | saññāya . . . saṃkhārehi . . . viññāṇena Tathāgato ti avissajjaniyaṃ. Ayaṃ so Tathāgato arūpako . . . avedanako . . . asaññako . . . asaṃkhārako . . . aviññāṇako ti avissajjaniyaṃ.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

Passati Bhagavā dibbena cakkhunā visuddhena atikkantamānusakena satte cavamāne upapajjamāne⁷. Evaṃ sabbaṃ | pe⁵ | yathākammūpage satte pajānātī ti vissajjaniyaṃ. Katame sattā, katamo Tathāgato ti avissajjaniyaṃ.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti vissajjaniyaṃ. Atthi Tathāgato parammaraṇā ti avissajjaniyaṃ.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

n) Tattha katamaṃ kammaṃ?

Marañenābhibhūtassa jahato mānusaṃ bhavaṃ kiṃ⁸ hi tassa sakaṃ hoti kiṃ ca ādāya gacchati kiṃ c'assa anugaṃ hoti chāyā va anapāyini⁹? —

Ubho puññaṃ ca pāpaṃ ca yaṃ macco kurute idha taṃ hi tassa sakaṃ hoti taṃ ca ādāya gacchati taṃ c'assa anugaṃ hoti chāyā va anapāyini⁹ ti¹

(Cf. p. 175).

Idaṃ kammaṃ.

Puna ca paraṃ bhikkhave bālaṃ pīṭhasamārūḷhaṃ vā

¹ om. S.

² S. repeats this phrase.

³ rūpaṃ va, S.

⁴ S. adds vā.

⁵ pa, B. B₁.

⁶ B₁ omits this phrase.

⁷ uppajj°, S.

⁸ ki, B₁.

⁹ anu°, B. B₁.

mañcasamārūlhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe pāpakāni kammāni katāni kāyena duccharitāni vācāya duccharitāni manasā duccharitāni, tāni¹ 'ssa tamhi² samaye olambanti ajjholambanti abhilambanti. Seyyathā pi bhikkhave mahataṃ³ pabbatakūtānaṃ chāyā sāyaṇhasamayaṃ⁴ paṭhavīyaṃ⁵ olambanti ajjholambanti abhilambanti, evam eva kho bhikkhave bālaṃ pīṭhasamārūlhaṃ vā mañcasamārūlhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe⁶ pāpakāni kammāni katāni kāyena duccharitāni vācāya duccharitāni manasā duccharitāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhilambanti. Tatra bhikkhave bālassa evaṃ hoti: akataṃ vata me kalyāṇaṃ akataṃ kusalaṃ akataṃ bhīruttānaṃ⁷, kataṃ pāpaṃ kataṃ luddaṃ⁸ kataṃ kibbisāṃ, yāvata bho akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttānaṃ katapāpānaṃ kataluddānaṃ katakibbisānaṃ gati⁹, taṃ gatiṃ pecca¹⁰ gacchāmi ti. So socati kilamati paridevati urattāliṃ¹¹ kandati sammohaṃ¹² āpajjati ti.

Puna ca paraṃ bhikkhave paṇḍitaṃ pīṭhasamārūlhaṃ vā mañcasamārūlhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe kalyāṇāni kammāni katāni kāyena sucaritāni vācāya sucaritāni manasā sucaritāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhilambanti. Seyyathā pi bhikkhave mahataṃ³ pabbatakūtānaṃ chāyā sāyaṇhasamayaṃ paṭhavīyaṃ olambanti ajjholambanti abhilambanti, evam eva kho bhikkhave paṇḍitaṃ pīṭhasamārūlhaṃ vā mañcasamārūlhaṃ vā chamāya¹³ vā semānaṃ yaṇi 'ssa pubbe kalyāṇāni kammāni katāni kāyena sucaritāni vācāya sucaritāni manasā sucaritāni, tāni 'ssa tamhi¹⁴ samaye olambanti ajjholambanti abhilambanti. Tatra bhikkhave paṇḍitassa evaṃ hoti: akataṃ vata me pāpaṃ akataṃ luddaṃ akataṃ kibbisāṃ, kataṃ kalyāṇaṃ kataṃ kusalaṃ kataṃ bhīruttānaṃ, yāvata bho

¹ om. B₁.² 'mhi, B₁.³ mahantaṃ, S.⁴ °ye, S.⁵ °yā, B₁. S.⁶ B. adds vā.⁷ abhiru°, B.⁸ luddakaṃ, B.; luddhaṃ, B₁.⁹ kā gati, S.¹⁰ pacca, B₁.¹¹ °li, B. B₁.¹² sammāhaṃ, S.; samohaṃ, B₁.¹³ °yaṃ, S.¹⁴ om. S.

*akatapāpānaṃ akataluddānaṃ akatakibbisānaṃ katakalyā-
nānaṃ katakusalānaṃ katabhīruttāṇānaṃ gati, taṃ gatiṃ
pecca¹ gacchāmi ti. So na socati na kilamati na paridevati
na urattāḷiṃ² kandati na sammohaṃ³ āpajjati, 'kataṃ me⁴
puññaṃ⁴ akataṃ⁴ pāpaṃ, yā bhavissati gati akatapāpassa
akataluddassa akatakibbisassa katapuññaṃ⁴ katakusalassa
katabhīruttāṇassa, taṃ peccabhava⁵ gatiṃ paccanubhavissā-
mi⁶ ti vippaṭisāro na jāyati. Avippaṭisārino kho bhikkhave
itthiyā vā purisassa vā gihino vā pabbajitassa vā bhadda-
kaṃ maraṇaṃ bhaddikā kālakiriyā⁷ ti vadāmi ti.*

Idaṃ kammaṃ.

Tīṇ' imāni bhikkhave duccharitāni. Katamāni tīṇi?

Kāyaduccharitaṃ vacīducaritaṃ manoduccharitaṃ.

Imāni bhikkhave tīni duccharitāni.

Tīṇ' imāni bhikkhave succharitāni. Katamāni tīṇi?

Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ.

Imāni kho bhikkhave tīni succharitāni.

Idaṃ kammaṃ.

o) Tattha katamo vipāko?

*Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo⁸
paṭiladdho brahmacariyavāsāya. Diṭṭhā mayā bhikkhave
cha phassāyatānikā nāma nirayā.*

*Tattha yaṃ kiñci cakkhunū rūpaṃ passati anitṭharūpaṃ
yeva passati no itṭharūpaṃ, akantarūpaṃ yeva passati no
kantarūpaṃ, amanāparūpaṃ yeva passati no manāparūpaṃ.
Yaṃ kiñci sotena | pe⁹ | ghānena . . . jivhāya . . . kāyena
. . . yaṃ kiñci manasā dhammaṃ vijānāti anitṭhadham-
maṃ¹⁰ yeva vijānāti no itṭhadhammaṃ¹⁰, akantadhammaṃ¹⁰
yeva vijānāti no kantadhammaṃ¹⁰, amanāpadhammaṃ yeva
vijānāti no manāpadhammaṃ.*

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo¹¹ vo⁸

¹ pacca, B₁.

² oḷi, B. B₁.

³ samohaṃ, B₁.

⁴ om. S.

⁵ pacca°, B. B₁.

⁶ paccā°, B₁.

⁷ kālāṃk°, S.

⁸ B. adds bhikkhave.

⁹ pa, B.; la, B₁.

¹⁰ °rūpaṃ, B₁. S.

¹¹ B₁ adds ca.

paṭiladdho brahmacariyavāsāya. Diṭṭhā mayā bhikkhave
cha phassāyatānikā nāma saggā.

Tattha yaṃ kiñci calkhunā rūpaṃ passati iṭṭharūpaṃ
yeva passati no anīṭṭharūpaṃ, kantarūpaṃ yeva passati no
akantarūpaṃ, manāparūpaṃ yeva passati no amanāparū-
paṃ. Yaṃ kiñci sotena saddaṃ suṇāti | pe¹ | ghānena . . .
jivhāya . . . kāyena . . . manasā dhammaṃ vijānāti, iṭṭha-
dhammaṃ² yeva vijānāti no anīṭṭhadhammaṃ², kantadham-
maṃ³ yeva vijānāti no akantadhammaṃ², manāpadham-
maṃ² yeva vijānāti no amanāpadhammaṃ².

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo⁴
paṭiladdho brahmacariyavāsāyā ti.

Ayaṃ vipāko.

Satthivassasahassāni paripunnāni sabbaso

niraye⁵ paccamānānaṃ⁶ kadā anto bhavissati? —

N'atthi anto kuto anto na anto⁷ paṭidissati

tadā hi pakataṃ pāpaṃ mama⁸ tuyhañ ca mārisā ti

(Jāt. III, p. 47; P. V. IV, 15, v. 1 sq.).

Ayaṃ vipāko.

Tattha katamaṃ kammañ ca vipāko ca?

Adhammacārī⁹ hi naro pamatto

yahiṃ¹⁰ yahiṃ¹⁰ gacchati duggatiyo¹¹

so naṃ adhammo carito hanāti¹²

sayam¹³ gahito yathā kaṇhasappo.

Na hi dhammo adhammo ca ubho samavipākino¹⁴

adhammo nirayaṃ neti dhammo pāpeti suggatin¹⁵ ti¹⁶.

Idaṃ kammañ ca vipāko ca.

Mā bhikkhave puññānaṃ bhāyittha, sukhaṃ' etaṃ bhik-
khave adhivacanaṃ iṭṭhassa kantassa piyassa manāpassa,

¹ pa, B.; la, B₁.

² °rūpaṃ, B₁. S.

³ kantā, B₁; °rūpaṃ, S. ⁴ B. adds bhikkhave.

⁵ nirayamhi, B₁.

⁶ paccamānassa, B.

⁷ antaṃ, B₁.

⁸ mamaṃ, B₁.

⁹ °cārī, B₁.

¹⁰ yahi, B. B₁.

¹¹ °ti so, B₁. Com.; °tiṃ, S.

¹² hanāti, Com.

¹³ ayaṃ, S.

¹⁴ samaṃ vi°, B₁.

¹⁵ °tiṃ (without ti), S.

¹⁶ For the last two verses, see Jāt. IV, p. 496; cf. V, p. 266.

yaḍ idaṃ puññāni. Abhijānāmi kho panāhaṃ bhikkhave dīgharattaṃ katānaṃ¹ puññānaṃ¹ dīgharattaṃ itthaṃ kantaṃ piyaṃ manāpaṃ vipākaṃ paccanubhūtaṃ. Satta vassāni mettacittaṃ bhāvetvā satta saṃvattāvivattakappe na² imaṃ lokaṃ punar³ āgamāsiṃ⁴, saṃvattamāne sudāhaṃ⁵ bhikkhave kappe Ābhassarūpago homi, vivattamāne kappe suññaṃ brahmavimānaṃ upapajjāmi. Tatra sudāhaṃ⁵ bhikkhave Brahmā homi Mahābrahmā abhibhū ana-bhibhūto aññadatthudaso⁶ vasavattī. Chattimsakkhattuṃ⁷ kho panāhaṃ bhikkhave Sakko ahosiṃ⁸ devānaṃ indo. Anekasatakkhattuṃ⁹ rājā ahosiṃ⁸ cakavattī dhammiko dhammarājā cāturanto¹⁰ vijitāvī janapadatthāvariyaṭṭo sattaratanasamannāgato; ko pana vādo padesarajjassa. Tassa¹¹ mayhaṃ bhikkhave etad ahosi: kissa nu kho me idaṃ kammaṃ phalaṃ, kissa kammaṃ vipāko, yenāhaṃ etarahi evaṃmahiddhiko evaṃmahānubhāvo ti? Tassa mayhaṃ bhikkhave etad ahosi: tiṇṇaṃ kho me idaṃ kammānaṃ phalaṃ, tiṇṇaṃ kammānaṃ vipāko, yenāhaṃ etarahi evaṃmahiddhiko evaṃmahānubhāvo, seyyathidaṃ dānassa da-massa saṃyamassā ti (Cf. A. IV, p. 88 sq.).

Tattha yañ ca dānaṃ yo ca damo yo ca saṃyamo, idaṃ kammaṃ, yo tappaccayā vipāko paccanubhūto, ayaṃ vipāko. Tathā Cullakammavibhaṅgo¹² vattabbo, yaṃ Subhassa¹³ mānavassa Todeyyaputtassa¹⁴ desitaṃ (Cf. D. I, p. 204 sqq.).

Tattha ye dhammā appāyuka¹⁵-dīghāyukatāya² saṃvattanti bahvābādha¹⁶-appābādhatāya appesakkha-mahe-sakkhatāya dubbaṇṇa-suvaṇṇatāya¹⁷ nīcakulika-uccakulika-tāya appabhoga-mahābhogatāya duppañña-pañnavantatāya

¹ puññāni katānaṃ, B₁. ² om. B₁.

³ puna, B₁. ⁴ °sī, S.; nāgamāsi, B₁.

⁵ punāhaṃ, B₁. ⁶ °datthuṃ d°, B₁.

⁷ chasakkhattuṃ, B. ⁸ °sī, B₁. S.

⁹ °tu, B₁. ¹⁰ ca°, B₁. S. ¹¹ om. S.

¹² cūla°, B.; cūla°, S. ¹³ sutassa, B₁.

¹⁴ Toreyya°, B. B₁. ¹⁵ appāyukatāya, B₁.

¹⁶ bahvā°, S. ¹⁷ °subbannatāya, S.

ca samvattanti, idaṃ kammaṃ, yā tattha appāyuka-dīghāyukatā | pe¹ | duppaññapaññavantatā, ayaṃ vipāko.

Idaṃ kammañ ca vipāko ca.

p) Tattha katamaṃ kusalaṃ?

Vācānurakkhī manasā susaṃvuto

kāyena ca² akusalaṃ² na kayirā³:

ete tayo kammaṃpathe visodhaye

ārādhaye maggam⁴ isippaveditan ti (Dhp. v. 281).

Idaṃ kusalaṃ.

Yassa kāyena vācāya manasā n'atthi dukkataṃ⁵

samvutaṃ tīhi thānehi, tam ahaṃ brūmi brāhmaṇan ti

(Dhp. v. 391).

Idaṃ kusalaṃ.

Tīṇ' imāni bhikkhave kusalamūlāni. Katamāni tīṇi?

Alobho kusalamūlaṃ⁶, adoso kusalamūlaṃ, amoho kusala-

mūlaṃ.

Imāni kho bhikkhave tīṇi kusalamūlāni (A. I, p. 203).

Idaṃ kusalaṃ.

Vijjā bhikkhave pubbaṅgamā kusalānaṃ dhammānaṃ⁷

samāpattiyā anvadeva⁸ hiriñ⁹ ca⁹ ottappañ cā ti.

Idaṃ kusalaṃ.

q) Tattha katamaṃ akusalaṃ?

Yassa accantadussīlyaṃ¹⁰ māluvā¹¹ sālam iv'otataṃ

karoti so tath'¹² attānaṃ¹² yathā naṃ¹³ icchatī diso ti

(Dhp. v. 162).

Idaṃ akusalaṃ.

Attanā hi kataṃ pāpaṃ attajaṃ attasambhavaṃ

abhimatthati dummedhaṃ vajiraṃ v'amhamayaṃ mañin¹⁴ ti

(Dhp. v. 161)

Idaṃ akusalaṃ.

¹ pa, B.; la, B₁.

² c'aku°, B.

³ kariyā, B₁. Com.

⁴ maggaṃ, B₁. S.

⁵ oṭṭam, S. Com.

⁶ S. continues: pe | imāni.

⁷ om. B₁.

⁸ anveteva, B₁.

⁹ hiri, B. B₁.

¹⁰ °dusīlyaṃ, B₁.

¹¹ °vi, B₁.

¹² tattānaṃ, B₁; taṃ attānaṃ, S.

¹³ om. S.

¹⁴ mahi, B₁.

*Dasa kamma-pathe niseviya
akusalā kusalehi vivajjitā
garahā¹ ca² bhavanti devate
bālamatī nirayesu paccare³ ti.*

Idaṃ akusalaṃ.

*Tiṇ' imāni bhikkhave akusalamūlāni. Katamāni tiṇi?
Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusala-
mūlaṃ.*

*Imāni kho bhikkhave tiṇi akusalamūlānī⁴ ti (A. I,
Idaṃ akusalaṃ. [p. 201].*

Tattha katamaṃ kusalañ ca akusalañ ca?

*Yādisaṃ vapate bijaṃ tādisaṃ harate phalaṃ
kalyāṇakārī⁵ kalyāṇaṃ pāpakārī ca pāpakaṇ⁶ ti (S. I,
p. 227; Jāt. II, p. 202; III, p. 158).*

Tattha yaṃ āha: kalyāṇakārī kalyāṇaṃ ti idaṃ kusalaṃ,
yaṃ⁷ āha: pāpakārī ca pāpakaṇ ti idaṃ akusalaṃ.

Idaṃ kusalañ ca akusalañ ca.

*Subhena kammaena vajanti suggatiṃ
apāyabhūmiṃ⁸ asubhena⁹ kammunā
khayā ca kammaassa vimuttacetaso¹⁰
nibbanti¹¹ te joti¹²-r-iv'indhanakkhayā.¹²*

Tattha yaṃ āha: subhena kammaena vajanti suggatiṃ¹³
ti idaṃ kusalaṃ, yaṃ āha: apāyabhūmiṃ asubhena kam-
munā ti idaṃ akusalaṃ.

Idaṃ kusalañ ca akusalañ ca.

r) Tattha katamaṃ anuññātaṃ?

*Yathā pi bhamaro pupphaṃ vaṇṇagandhaṃ¹⁴ aheṭṭhayaṃ¹⁵
paleti rasam ādāya, evaṃ gāme minī care ti (Dhp. v. 49).*

Idaṃ anuññātaṃ.

¹ so all MSS. ² om. S. ³ oye, B_r.

⁴ °ni (without ti), B_r. ⁵ °kārī yaṃ, S.

⁶ °kaṃ (without ti), B_r. ⁷ tattha yaṃ, S.

⁸ apiya°, B_r. ⁹ asutena, B_r.

¹⁰ °sā, B_r. S.; vimutti°, all MSS. exc. Com.

¹¹ nibbānanti, S.; nibbāya, B_r; nibbāyanti, Com.

¹²⁻¹² joti-d-iv'indana°, B_r; jodanakkhayā, S. ¹³ °tī, B_r. S.

¹⁴ vaṇṇaṃ agandhaṃ, B_r.

¹⁵ apothayaṃ, B. Com.; apedhayaṃ, B_r.

Tīṇ' imāni bhikkhave bhikkhūnaṃ karaṇīyāni. Katamāni tīṇi?

Idha bhikkhave bhikkhu pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno anumattesu vājjesu bhayaḍassāvī¹ samādāya sikkhati sikkhāpadesu, kāyakammavacīkammena samannāgato kusalena parisuddhājīvo, āradhāviriyo kho pana hoti thāmaṃvā dalhaparakkamo anikkhittadhuro akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ bhāvanāya sacchikiriyāya, paññavā kho pana hoti udāyatthagāminīyā² paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayaḡāminīyā³.

Imāni kho bhikkhave bhikkhūnaṃ tīṇi karaṇīyāni ti.

Idaṃ anuññātaṃ.

Dasa⁴ ime bhikkhave dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā⁵. Katame dasa?

Vevaṇṇīyaṃ⁶ ajjhūpagato ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ | pe⁷ |

Ime kho bhikkhave dasa dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā ti (A. V, p. 87 sq.).

Idaṃ anuññātaṃ.

Tīṇ' imāni bhikkhave karaṇīyāni. Katamāni tīṇi?

Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ ti.

Imāni kho bhikkhave tīṇi karaṇīyāni⁸ ti.

Idaṃ anuññātaṃ.

s) *Tattha katamaṃ paṭikkhittaṃ?*

N'atthi puttasaṃaṃ pemaṃ n'atthi goṇasaṃaṃ dhanam n'atthi sūriyasamā⁹ ābhā samuddaparamā sarā ti (S. I, p. 6).

Bhagavā āha: —

N'atthi attasaṃaṃ¹⁰ pemaṃ n'atthi dhaññasamaṃ dhanam n'atthi paññāsamā ābhā vutṭhi ve paramā sarā ti (S. I, p. 6).

Ettha yaṃ purimakam¹¹ idaṃ paṭikkhittaṃ.

¹ °jassādī, B₁.

² udayabbayagā°, S.

³ samā°, B. B₁.

⁴ das', B₁.

⁵ °tabbamaṃ, B₁. S.

⁶ °yam pi, B₁.

⁷ pa, B. B₁.

⁸ °ni (without ti), B₁.

⁹ su°, B₁. S.

¹⁰ attha°, B₁.

¹¹ parimaṇam, B₁.

*Tīṃ' imāni bhikkhave akaraṇīyāni. Katamāni tīni?
Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ ti.
Imāni kho bhikkhave tīni akaraṇīyāni¹ ti.
Idaṃ paṭikkhittaṃ.*

Tattha katamaṃ anuññātaṃ ca paṭikkhittaṃ ca?

*

*Kim² sūḍha² bhītā janatā anekā
maggo c' anekāyatano pavutto
pucchāmi taṃ Gotama bhūripaṇṇa
kismiṃ³ t̥hito paralokaṃ na bhāye ti? —
Vācaṃ manaṃ ca paṇidhāya sammā⁴
kāyena pāpāni akubbamāno
bahvannapānaṃ⁵ gharam āvasanto
saddho⁶ mudu saṃvibhāgī vadaññū:
etesu dhammesu t̥hito catūsu
dhammesu t̥hito paralokaṃ na bhāye ti (S. I,
p. 42 sq.).*

Tattha yaṃ āha: vācaṃ manaṃ ca paṇidhāya sammā⁷
ti⁷ idaṃ anuññātaṃ, kāyena pāpāni akubbamāno ti idaṃ
paṭikkhittaṃ, bahvannapānaṃ⁸ gharam āvasanto | saddho
mudu saṃvibhāgī vadaññū | etesu dhammesu t̥hito catūsu |
dhammesu t̥hito paralokaṃ na bhāye ti idaṃ anuññātaṃ.

Idaṃ anuññātaṃ ca paṭikkhittaṃ ca.

*Sabbapāpass'⁹ akaraṇaṃ kusalass'¹⁰ ūpasampadā¹⁰
sacittapariyodapanaṃ etaṃ buddhāna sāsanaṃ¹¹ ti
(Cf. p. 171).*

Tattha yaṃ āha: sabbapāpass'⁹ akaraṇaṃ ti idaṃ pa-
ṭikkhittaṃ, yaṃ āha: kusalass'¹⁰ ūpasampadā¹⁰ ti idaṃ anuñ-
ñātaṃ.

Idaṃ anuññātaṃ ca paṭikkhittaṃ ca.

*Kāyasamācāraṃ pāhaṃ¹² devānaṃ inda duvidhena va-
dāmi sevitabbaṃ pi asevitabbaṃ pi. Vacīsanācāraṃ pāhaṃ*

¹ 'ni (*without* ti), B₁. ² ki su'dha, B₁.

³ kismi, B₁. ⁴ samā, B.; sammādhi, B₁.

⁵ bavhanna°, S. ⁶ sabbo, S.

⁷ sammādhi, B₁; S. *omits* ti. ⁸ bavhanna°, B₁. S.

⁹ °passa, *all* MSS. ¹⁰ kusalassa upa°, B₁. S.

¹¹ °naṃ (*without* ti), *all* MSS.

¹² p'ahaṃ, B₁; m'ahaṃ, S. *throughout*.

devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pi. Manosamācāraṃ pāhaṃ devānam inda duvidhena vadāmi¹ | pe² | Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pi.

Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pī³ ti. Iti kho pan' etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ?

Yathā rūpaṅ ca kho kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo kāyasamācāro sevitabbo. Tattha yaṃ jaññā kāyasamācāraṃ 'idaṃ⁴ kho me kāyasamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti'⁵ ti evarūpo kāyasamācāro sevitabbo.

Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pī ti. Iti yan taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

Evaṃ vacīsamācāraṃ | pe² |

Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pī ti. Iti kho pan' etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ?

Yathā rūpaṅ ca kho pariyesanaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpā pariyesanā na sevitabbā. Tattha yaṃ jaññā pariyesanaṃ 'imaṃ kho me pariyesanaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti' ti evarūpā pariyesanā sevitabbā.

Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pī ti. Iti yan taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

Tattha yaṃ āha⁶: sevitabbaṃ pī ti idaṃ anuññātaṃ, yaṃ āha: na sevitabbaṃ pī ti idaṃ paṭikkhittaṃ.

Idaṃ anuññātaṅ ca paṭikkhittaṅ ca.

¹ S. adds sevitabbaṃ asevitabbaṃ pi.

² pa, B. B₁.

³ pī (without ti), S.

⁴ imaṃ, S.

⁵ oti (without ti), S.

⁶ om. B₁.

t) Tattha katamo thavo?

*Maggān'*¹ *aṭṭhaṅgiko*¹ *seṭṭho saccānaṃ caturo padā*
virāgo seṭṭho dhammānaṃ dvipadānaṃ ca calakkhumā ti
(Dhp. v. 273).

Ayaṃ thavo².

Tiṇ' imāni bhikkhave aggāni. Katamāni tiṇi?

Yāvataṃ bhikkhave sattā apadā vā dvipadā vā catuppadā
vā bahuppadā vā rūpino vā arūpino vā saññino vā asañ-
ñino vā nevasaññināsaññino vā, Tathāgato tesam aggam
akkhāyati seṭṭham akkhāyati pavaram akkhāyati, yad idaṃ
arahaṃ sammāsambuddho.

Yāvataṃ bhikkhave dhammānaṃ paṇṇatti saṃkhatānaṃ vā
asaṃkhatānaṃ vā, virāgo tesam dhammānaṃ aggam akkhā-
*yati seṭṭham akkhāyati pavaram*³ *akkhāyati*³, *yad idaṃ*
*madanimmadano*⁴ | *pe*⁵ | *nirodho nibbānaṃ.*

*Yāvataṃ bhikkhave saṃghānaṃ paṇṇatti gaṇānaṃ*⁶ *pa-*
ṇatti mahājanasannipātānaṃ paṇṇatti, Tathāgatasāvaka-
*saṃgho*⁷ *tesam aggam akkhāyati seṭṭham akkhāyati pava-*
ram akkhāyati, yad idaṃ cattāri purisayugāni aṭṭha puri-
sapuggalā | *pe*⁵ | *puññakhettaṃ lokassā ti.*

* *Sabbalokuttaro Satthā dhammo*⁸ *ca*⁸ *kusalapakkhato*⁸
gaṇo ca naraśihassa tāni tiṇi visissare.

Samaṇapadumasañcayo gaṇo
*dhammavaro*⁹ *ca vidūna*¹⁰ *sakkato*
*naravaradamako*¹¹ *ca*¹² *calakkhumā*
tāni tiṇi lokassa uttarī.

* *Satthā ca appaṭisamo dhammo ca sabbo*¹³ *nirūpadāho*
*ariyo ca gaṇavaro tāni khalu visissare*¹⁴ *tiṇi.*

Saccanāmo jino khemo sabbābhikkhū saccadhammo
*n'atth' añño tassa uttari ariyasamgho*¹⁵ *niccaṃ*¹⁶ *viññū-*
*na*¹⁷ *pūjito.*

¹ maggānaṃ 'ṭṭh°, B₁. ² kho, S.

³ om. S. ⁴ nimadano, B. ⁵ pa, B. B₁.

⁶ gatānaṃ, B₁. ⁷ Tathāgatānaṃ sāv°, S.

⁸ dhammo ca kusalamakkhato, B. B₁; dhammā catusa-
lakkhato, S. ⁹ dhammo varo, B₁.

¹⁰ °naṃ, B. Com. ¹¹ narā°, B. ¹² 'va, B₁; om. S.

¹³ sabbe, B₁; B. B. add sukho. ¹⁴ visissare, S.

¹⁵ B₁ adds ca. ¹⁶ nicca, B₁. S. ¹⁷ °naṃ, B. S.

* gāminā, antarāparinibbāyinā, upahaccaparinibbāyinā, asaṃkhāraparinibbāyinā, sasāṃkhāraparinibbāyinā, uddhamso-
tena, akaniṭṭhagāminā, saddhāvimuttana¹, diṭṭhappattena²
kāyasakkinā cā ti (Cf. A. V, p. 120).

Bhāvanābhāgiyaṃ suttaṃ imehi dvādasahi puggalehi
niddisitabbaṃ.

Asekhābhāgiyaṃ suttaṃ navahi puggalehi niddisitabbaṃ:
saddhāvimuttana, paññāvimuttana, suññatavimuttana, ani-
* mittavimuttana, appaṇihitavimuttana³, ubhatobhāgavimutte-
na, samāsīsinā⁴, paccekabuddha⁵ - sammāsambuddhehi⁶
cā ti.

Asekhābhāgiyaṃ suttaṃ imehi navahi puggalehi niddi-
sitabbaṃ.

Evāṃ lokuttaraṃ suttaṃ sattādhiṭṭhānaṃ imehi chabbī-
satiyā puggalehi niddisitabbaṃ.

Lokiyaṃ suttaṃ sattādhiṭṭhānaṃ ekūnavīsatiyā pugga-
lehi niddisitabbaṃ. Te caritehi niddiṭṭhā samanvesitabbā⁷,
keci rāgacaritā, keci dosacaritā, keci mohacaritā, keci rā-
gacaritā ca dosacaritā, keci rāgacaritā ca mohacaritā ca,
keci dosacaritā ca mohacaritā ca, keci rāgacaritā ca do-
sacaritā ca mohacaritā ca.

Rāgamukhe ṭhito rāgacarito, rāgamukhe ṭhito dosacarito,
rāgamukhe ṭhito mohacarito, rāgamukhe ṭhito rāgacarito
ca dosacarito ca mohacarito ca, dosamukhe ṭhito dosaca-
rito⁶, dosamukhe ṭhito mohacarito⁸, dosamukhe ṭhito rāga-
carito⁹, dosamukhe ṭhito rāgacarito ca dosacarito ca mo-
hacarito ca, mohamukhe⁶ ṭhito⁶ mohacarito⁶, mohamukhe
ṭhito rāgacarito, mohamukhe ṭhito dosacarito, mohamukhe
ṭhito rāgacarito ca dosacarito ca mohacarito cā ti.

Lokiyaṃ suttaṃ sattādhiṭṭhānaṃ imehi ekūnavīsatiyā
puggalehi niddisitabbaṃ.

Vāsanābhāgiyaṃ suttaṃ sīlavantehi niddisitabbaṃ. Te

¹ °vimuttakena, S.

² diṭṭhipattena, B₁. S.

³ apanita°, B.

⁴ °sīsinā, S.; °sisinā, B. B₁. Com.

⁵ °buddhehi, B. B₁.

⁶ om. S.

⁷ samannesī°, B₁.

⁸ rāgacarito, S.

⁹ moha°, S.

silavanto pañca puggalā: pakatisīlam, samādānasīlam, cittapasādo, samatho, vipassanā cā ti.

Vāsanābhāgiyaṃ suttaṃ imehi pañcahi puggalehi niddisitaḥḥam.

Imehi pañcahi dhammehi lokuttaraṃ suttaṃ dhammā-dhiṭṭhānaṃ tihi suttehi niddisitaḥḥam: dassanābhāgiyena bhāvanābhāgiyena asekhābhāgiyena ca¹.

Lokiyañ ca lokuttarañ ca sattā-dhiṭṭhānañ ca dhammā-dhiṭṭhānañ ca ubhayena niddisitaḥḥam.

Ñānaṃ paññāya niddisitaḥḥam: paññindriyena paññā-balena adhipaññāsikkhāya dhammavicayasambojjhaṅgena sammādiṭṭhiyā tiraṇāya² santiraṇāya³ dhamme-ñāṇena anvaye-ñāṇena khaye-ñāṇena anuppāde-ñāṇena anaññā-taññassāmīndriyena⁵ aññindriyena aññātāvīndriyena⁶ cakkhunā vijjāya buddhiyā bhūriyā medhāya, yaṃ yaṃ vā pana labbhati, tena tena paññādhivacanena niddisitaḥḥam. Ñeyyaṃ atītānāgatapaccuppannehi ajjhattikabāhirehi hīnappañitehi dūrasantikehi saṃkhatāsaṃkhatēhi kusalākusalābyākatehi, saṃkhepato vā chahi ārammaṇehi niddisitaḥḥam. Ñānañ ca ñeyyañ ca tadubhayena niddisitaḥḥam, paññā pi ārammaṇabhūtā ñeyyaṃ, yaṃ kiñci ārammaṇabhūtaṃ ajjhattikaṃ vā bāhiraṃ vā, sabbaṃ taṃ saṃkhatena asaṃkhatena ca niddisitaḥḥam.

Dassanābhāvanā sakavacanaṃ paravacanaṃ⁷ vissajjaniyaṃ avissajjaniyaṃ kammaṃ vipāko ti sabbattha tadubhayaṃ⁷ sutte yathā niddiṭṭhaṃ tathā⁸ upadhārayitvā⁹ labbhamānato¹⁰ niddisitaḥḥam, yaṃ vā⁸ pana kiñci Bhagavā aññataravacanaṃ¹¹ bhāsati, sabbaṃ taṃ yathā niddiṭṭhaṃ dhārayitaḥḥam.

Duvidho hetu: yañ ca kammaṃ ye ca¹² kilesā.

Samudayo kilesā¹³.

✱

¹ om. S. ² ti°, B. B₁.

³ santi°, B. B₁. ⁴ dhammena, B₁.

⁵ anaññata°, B.; anaññatāññassāmīndriyena, B₁.

⁶ aññatā°, S. ⁷ adutābhayaṃ, S. ⁸ om. B₁.

⁹ upatṭhāyayitvā, B₁. ¹⁰ labbhadhānato, S.

¹¹ aññataraṃ va°, S. ¹² 'va, S. ¹³ °so, B.

Tattha kilesā saṃkilesabhāgiyena suttena niddisitabbā, samudayo saṃkilesabhāgiyena ca vāsanābhāgiyena ca suttena niddisitabbo.

Tattha kusalaṃ catūhi suttehi niddisitabbaṃ: vāsanābhāgiyena dassanabhāgiyena bhāvanābhāgiyena asekhabhāgiyena ca, akusalaṃ saṃkilesabhāgiyena suttena¹ niddisitabbaṃ. Kusalañ ca akusalañ ca tadubhayena² niddisitabbaṃ.

Anuññātaṃ Bhagavato anuññātāya³ niddisitabbaṃ. Taṃ pañcavidhaṃ: saṃvaro, pahānaṃ, bhāvanā, sacchikiriyā, kappiyānulomo⁴ ti. Yaṃ dissati tāsū tāsū bhūmīsū, taṃ kappiyānulomena niddisitabbaṃ. Bhagavatā paṭikkhittaṃ paṭikkhittakāraṇena niddisitabbaṃ. Anuññātāñ ca paṭikkhittañ ca tadubhayena⁵ niddisitabbaṃ.

Thavo⁶ pasamsāya niddisitabbo. So pañcavidhena veditabbo: Bhagavato, dhammassa, ariyasamghassa, ariyadhammānaṃ sikkhāya, lokiyaguṇasampattiyā ti. Evaṃ thavo pañcavidhena niddisitabbo.

Indriyabhūmi navahi padehi niddisitabbā, kilesabhūmi navahi padehi niddisitabbā.

Evaṃ etāni aṭṭhārasa padāni honti: nava padāni kusalāni, nava padāni akusalāni ti.

Tathā hi vuttaṃ:

Aṭṭhārasa mūlapadā kuhiṃ⁶ daṭṭhabbā?

Sāsanapaṭṭhāne ti (Cf. p. 127).

Tenāha āyasmā Mahākaccāno⁷: —

Navahi ca¹ padehi kusalā | navahi ca yujjanti akusalapakkhā ete khalu mūlapadā⁸ | bhavanti aṭṭhārasa padāni ti.

*

Niyuttaṃ sāsanapaṭṭhānaṃ.

¹ om. S. ² °yehi, S.

³ anuññātāya, S.

⁴ kappiyā ti lomo, B₁.

⁵ tavo, B. B₁.

⁶ kuhi, B₁.

⁷ °kaccāyano, S.

⁸ °pādā, B₁.

Ettavatā samattā Nettiyā āyasmatā Mahākaccānena
bhāsītā Bhagavatā anumoditā mūlasaṃgītiyaṃ saṃgītā ti¹.

Nettipakaraṇaṃ niṭṭhitam².

¹ B₁ adds (cf. A. V, p. 361, n. 8): —

Jinacakke vijjulakkhe soti bho pūramāpito (*sic*)
raṭṭhaniyyāta-āyehi saddhā tisso vanātuso
ropitā antepūramhi atthaṃ pekkhiya cintayaṃ
uyyānuppādamūlena pūjesi piṭattayaṃ (*sic*)
sāsanapphullasobhite nānāthūpādi-maṇḍite
amarappūranāmake [*in Burmese*] aṭṭhaye visuddhacā-
rasampanno

ñeyyādhammādilakkhito alaṅkāraparo guru
vasanto tena likkhito amarapāradutiya [*in Burmese*]
sīripavarādityā lokādhipati Vijayamahādhammarājādhirājā,
*then a few words in Burmese, and after these: Nettipaka-
raṇaṃ niṭṭhitam, then again a few words in Burmese, after
which: nibbānapaccayo hotu* [*in Burmese*].

² S. adds nibbānapaccayo hotu.

EXTRACTS FROM THE COMMENTARY.

p. 1. (fol. kâ,
rev., second
line).

Tattha ken' aṭṭhena Nettī?
Saddhammanayan' aṭṭhena.

Yathā hi taṇhā satte kāmādibhavaṃ nayatī ti bhava-
netti ti vuccati, evaṃ ayaṃ pi veneyyasatte ariyadhammaṃ
nayatī ti saddhammanay' aṭṭhena Nettī ti vuccati.

Atha vā nayantitāyā ti Nettī. Nettipakaraṇena hi ka-
raṇabhūtena dhammakathikā veneyyasatte dassanamaggaṃ
nayanti sampāpentī ti.

Niyyanti vā ettha etasmim pakaraṇe adhiṭṭhānabhūte
patiṭṭhāpetvā veneyyā nibbānaṃ sampāpiyantī ti Nettī.
Na hi Nettī-upadesasannissayena vinā aviparītasuttatthā-
vabodho sambhavati. Tathā hi vuttaṃ: — *Tasmā nibbā-
yitukāmenā* ti ādi. Sabbā pi hi suttassa atthasaṃvaṇṇanā
Nettī-upadesāyattā Nettī ca suttapabhavā, suttaraṃ sammā-
sambuddhapabhavan ti.

p. 1. (fol. kai,
rev., third
line).

Mahākaccānenā ti Kacco ti purātano isi, tassa vaṃ-
sālaṅkārahūto ayaṃ mahāthero Kaccāno ti vuccati. Ma-
hākaccāno ti pana pūjāvacaṇaṃ yathā Mahāmogallāno ti.
Kaccāyanagottaniddiṭṭhā ti pi pāṭho. Ayaṃ ca gāthā
Nettisamgāyantehi pakaraṇatthasaṃgaṇhavasena ṭhapitā ti
daṭṭhabbā. Yathā cāyaṃ, evaṃ Hāravibhaṅgavāre¹ tan
taṃ Hāra - Niddesa - nigamane Tenāha āyasmā ti ādi-
vacanaṃ.

¹ *The Commentary uses vibhāga and vibhaṅga indiffe-
rently, but in a passage describing the contents of our
work it says: — Sā panāyaṃ Nettipakaraṇaparichedato*

Tattha ken' aṭṭhena hārā?

Hariyanti etehi ettha vā sutta-geyyādi-visayā aññāṇa-samsayavipallāsā ti hārā. Haranti vā sayam tāni. Haraṇamattam evā ti hārā, phalūpacārena.

p.1. (fol.kau,
rev., third
line from
bottom).

Atha vā hariyanti vohāriyanti dhammasaṃvyaṇṇaka-dhammapaṭṭiggāhakehi, dhammassa dānagahaṇavasenā ti hārā.

Atha vā hārā viyā ti hārā. Yathā hi anekaratanāvāḷi-samūho hārasaṅkhāto attano avayavabhūtaratanasamphasahi samupajaniyamānehi¹ bhedasukho hutvā tadupabhogijanasarīrasantāpaṃ nidāghaparilāhūpajanitaṃ vūpasameti, evam ete pi nānāvidhaparamattharatanapabandhā saṃvaṇṇanā visesā attano avayavabhūtaparamattharatanādhiḡamaena samuppādiyamānanibbutisukhā dhammapaṭṭiggāhakanahadayaparitāpaṃ kāmarāgādi-kilesahetukaṃ vūpasametī ti.

Atha vā hārayanti aññāṇādīnaṃ hāraṃ apagamaṃ karonti ācikkhanti ti vā hārā.

Atha vā sotujanacittassa haraṇato ramaṇato ca hārā, niruttinayena. Yathāha: — *Bhavesu vantagamano ti Bhagavā* ti.

Tattha nayan ti saṃkilese vodānāni ca vibhāgato nā-penti ti nayā. Niyanti vā tāni etehi ettha vā ti nayā. Nayanamattam eva vā ti nayā. Niyanti vā sayam dhammakathikehi upaniyanti suttassa atthapavicayatthan ti nayā.

p.2. (fol.kā),
obv., fourth
line).

Atha vā nayā viyā ti nayā. Yathā hi ekattādayo nayā sammā paṭivijjhiyamānā paccayapaccayuppannadhammanam yathākkamasambandhavibhāgabyāpāravirahānurūpabalbhāvadassanena asaṃkarato sammutisaccaparamatthasaccānaṃ sabhāvaṃ pavedayantā paramatthasaccapaṭive-dhāya saṃvattanti, evam eva te pi kaṇhasukkasappaṭibhā-

tippabhedā Hāra-Naya-Paṭṭhānānaṃ vasena. Pathamaṃ hi Hāravacāro, tato Nayavicāro, pacchā Paṭṭhānavicāro ti. Paḷivavatthānato pana Saṃgahavāra-Vibhāgavāravasena duvidhā. Sabbā pi hi Netti Saṃgahavāro Vibhāgavāro ti vāradvayaṃ eva hoti . . . Vibhāgavāro pana Uddesa-Niddesa-Paṭiniddesavasena tividho.

¹ °manahi.

gadhammavibhāgadassanena aviparitasuttatthāvabodhāya abhisambhūnantā vineyyānaṃ catusaccapaṭivedhāya saṃvattanti.

Atha vā pariyatti-atthassa nayanato saṃkilesato yamanato ca nayā, niruttinayena.

p.3. (fol.kha, obv., last line). Evam uddiṭṭhe hārādayo niddisitum Tattha saṃkhepato ti ādi āradham.

Tattha tatthā ti tasmim uddesapāṭhe, saṅkhepato Netti kittitā ti samāsato Nettipakaraṇaṃ kathitaṃ, hārānaya - mūlapadānaṃ hi sarūpadassanaṃ Uddesapāṭhena katan ti.

Sāmaññato visesena padattho lakkhaṇaṃ kamo ettāvata ca hetvādi veditabbā hi viññunā.

Tesu avisesato visesato ca hāra-nayānaṃ attho dassito, lakkhaṇādīsu pana avisesato sabbe pi hārā nayā ca yathākkamaṃ byañjanatthamukhena navaṅgassa sāsanassa atthasamvannaṇanalakkhaṇā, visesato pana tassa tassa hārassa nayassa ca lakkhaṇaṃ Niddese eva kathayissāma. Kamādīni ca yasmā nesam lakkhaṇesu ñātesu suviññeyyāni honti, tasmā tāni pi Niddesato parato pakāsayissāma. Yā pana Assādādīnavatā ti ādikā Niddesagāthā.

Tāsu assādādīnavatā (1)¹ ti assādo ādīnavatā ti padavibhāgo, ādīnavatā ti ca ādīnavo eva. Keci assādādīnavato ti paṭhanti. Taṃ na sundaraṃ. Tattha assādiyatī ti assādo. Sukhaṃ somanassañ ca. Vuttaṃ h'etaṃ: — *Yaṃ bhikkhae pañcupādānakkhandhe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ pañcasu upādānakkhandhesu assādo ti. Yathā ca sukhaṃ somanassaṃ, evaṃ iṭṭhārammaṇaṃ pi. Vuttaṃ pi c'etaṃ: — So tad assādeti, taṃ nikāmeti ti. — Rūpaṃ assādeti abhinandati, taṃ ārabha rāgo uppajjati ti. — Saṃyojanīyesu bhikkhave dhammesu assādānupassino ti ca. Assādeti etāyā ti vā assādo. Taṇhā. Taṇhāya hi karaṇabhūtāya puggalo sukhaṃ pi sukhārammaṇaṃ pi assādeti. Yathā ca taṇhā, evaṃ*

¹ The numbers in brackets indicate the verses of the Niddesavāra in which the words commented on occur.

vipallāsā pi. Vipallāsavasena hi sattā aniṭṭhaṃ pi āram-
maṇaṃ iṭṭhākārena assādentī. Evaṃ vedanāya sabbesaṃ
tebhūmakasaṅkhārānaṃ taṇhāya vipallāsānañ ca assāda-
vicāro veditaḅbo. Kathaṃ pana dukkhādukkhamasukha-
vedanānaṃ assādaniyatā ti? Vipallāsato sukhapariyāya-
sabhāvato ca. Tathā hi vuttaṃ: — *Sukhā kho āvuso Vi-
sākhā vedanā tḥitisukhā vipariṇāmadukkhā, dukkhā vedanā
tḥitidukkhā vipariṇāmasukhā, adukkhāmasukhā vedanā nā-
ṇasukhā aññānadukkhā ti* (M. I, p. 303). Tattha vedanāya
aṭṭhasatapariyāyavasena tebhūmakasaṅkhārānaṃ nikkhe-
pakaṇḍa-rūpakaṇḍavasena taṇhāya saṃkilesavatthuvibhaṅ-
ge nikkhepakaṇḍake ca taṇhāniddesavasena vipallāsānaṃ
subhasaññādivasena dvāsaṭṭhidiṭṭhigatavasena ca vibhāgo
veditaḅbo. Ādīnavo dukkhā vedanā tisso pi vā dukkhata.
Atha vā sabbe pi tebhūmakā saṅkhārā ādīnavo. Ādīnaṃ
ativiya kapaṇaṃ vāti pavattatī ti ādīnavo. Kapaṇama-
nusso evaṃ sabhāvā ca tebhūmakā dhammā aniccatādi-
yogena. Yato tattha ādīnavānupassanā āradhāvippassakā-
naṃ yathābhūtanayo ti vuccati. Tathā ca vuttaṃ: — *Yaṃ
bhikkhave paccupādānakhandhā aniccā dukkhā vipariṇā-
madhammā, ayaṃ pañcasu upādānakhandhesu ādīnavo ti.*
Tasmā ādīnavo dukkhasaccaniddesabhūtānaṃ jātiyādīnaṃ
aniccatādīnaṃ dvācattālisāya ākārānaṃ ca vasena vibha-
jitvā niddisitaḅbo.

Nissarati etenā ti nissaraṇaṃ (1). Ariyamaggo. Nissa-
ratī ti vā nissaraṇaṃ. Nibbānaṃ. Ubhayaṃ pi sāmāñña-
niddesena ekasesena vā nissaraṇaṃ ti vuttaṃ. Pi (1)-saddo
purimānaṃ pacchimānañ ca sampiṇḍanattho. Tattha ari-
yamaggapakke satipaṭṭhānādīnaṃ sattatimsabodhipakkhi-
yadhammānaṃ kāyānupassanādīnañ ca tadantogadhabhe-
dānaṃ vasena nissaraṇaṃ vibhajitvā niddisitaḅbaṃ, nibbā-
napakke pana kiñcāpi asaṅkhatāya dhātuyā nippariyāyena
vibhāgo n'atthi, pariyaṇena pana sopādisesa-nirupādisesa-
bhedena. Yato vā taṃ nissaṭaṃ tesāṃ paṭisambhidāmagge
dassitapabhedānaṃ cakkhādīnaṃ channaṃ dvārānaṃ rū-
pādīnaṃ channaṃ ārammaṇānaṃ taṃ taṃ dvārapavattā-
naṃ channaṃ channaṃ viññāṇa-phassa-vedanā-saññā-ceta-
nā-taṇhā-vitakka-vicārānaṃ paṭhavīdhātu-ādīnaṃ channaṃ

bhāgapaṭipadā eva udāhaṭā ti sakkā viññātuṃ. Yasmā pana (p. 6) *te pahāya tare oghan ti* idaṃ nissaraṇan ti ariyamaggassa nissaraṇabhāvaṃ vakkhati. Ariyamaggo hi oghatarāṇan ti.

Āṇattī (1) ti ānārahassa Bhagavato veneyyajanassa hitasiddhiyā evaṃ paṭipajjāhī ti vidhānaṃ. Tathā hi vakkhati (p. 7):

Suññato lokam avekkhassu | Mogharājā (ti āṇattī ti).

Yogīnan (1) ti catusaccakammaṭṭhānabhāvanāya yuttapayuttānaṃ veneyyānaṃ, atthāyā ti vacanaseso.

Desanā hāro (1) ti etesaṃ yathāvuttānaṃ assādādīnaṃ vibhajanalakkhaṇo samvaṇṇanāviseso desanā-hāro nāmā ti attho. Etthāha: kim pan' etesaṃ assādādīnaṃ avasesānaṃ vacanaṃ desanā-hāro udāhu ekaccānaṃ ti? Niravasesānaṃ yeva. Yasmim hi sutte assādādīnava-nissaraṇāni sarūpato āgatāni, tattha vattabbaṃ eva n'atthi, yattha pana ekadesena āgatāni na vā sarūpena, tattha anāgataṃ atthavasena niddhāretvā hāro yojetabbo. Ayaṃ attho Desanā-hāra-vibhaṅge āgamissatī ti idha na papañcito.

Yaṃ pucchitan (2) ti yā pucchā, viciyamānā ti vacanaseso. Vissajjitaṃ anugīti ti etthāpi es'eva nayo. Tattha vissajjitan (2) ti vissajjanā, sā ca ekaṃ sabyākaraṇādivasena catubbidhaṃ byākaraṇaṃ. Ca (2)-saddo sampiṇḍanatto. Tena gāthāyaṃ avuttaṃ padādiṃ saṅgaṇhāti. Tā pana pucchā vissajjanā kassā ti? āha: suttassā ti. Etena suttena¹ āgataṃ pucchā-vissajjanaṃ vicetabbaṃ ti dasseti. Yā ca anugīti (2) ti vuttass' eva atthassa yā anupucchā-gīti anugīti, Saṅgahagāthā. Pucchāyā vā anurūpā gīti. Etena pubbāparaṃ gahitaṃ. Byākaraṇassa hi pucchānurūpatā idha pubbāparaṃ nāma, yā pucchānu-sandhī ti vuccati, purimaṃ suttassā ti padaṃ pubbāpekkhanti puna suttassā ti vuttaṃ. Tena suttassa-nissayabhūte assādādīke parigaṇhāti. Ettāvataṃ vicaya-hārassa visayo niravasesena dassito hoti. Tathā ca vakkhati: — Vicaya-hāravibhaṅge padaṃ vicināti | pa | anugītiṃ vicināti ti.

¹ sutte.

Tattha sutte sabbesaṃ paḍānaṃ anupubbena atthaso byañjanaso ca vicāro padavicayo. Ayaṃ pucchā adiṭṭha-jotanaṃ diṭṭhasaṃsandanaṃ vimaticchedanaṃ anumati-pucchā kathetukamyatāpucchā sattādhiṭṭhānā dhammādhiṭṭhānā ekādhiṭṭhānā anekādhiṭṭhānā sammutivisayā paramattha-visayā atītavisayā anāgatavisayā paccuppannavisayā ti ādinā pucchā-vicayo veditabbo. Idaṃ vissajjanaṃ ekaṃsabyākaraṇaṃ vibhajjabyākaraṇaṃ paṭipucchābyākaraṇaṃ ṭhapaṇaṃ sāvasesaṃ niravasesaṃ¹ sa-uttaraṃ anuttaraṃ lokiyaṃ lokuttaraṃ ti ādinā vissajjana-vicayo. Ayaṃ pucchā iminā sameti etena sameti ti pucchitattaṃ ānetvā vicayo pubbenāparaṃ saṃsandetvā pavicayo pubbāparavicayo. Ayaṃ anugīti vuttatthasaṃgahā avuttatthasaṃgahā tadubhayatthasaṃgahā kusalatthasaṃgahā akusalatthasaṃgahā ti ādinā anugīti-vicayo. Assādādisu sukhavedanāya iṭṭhārammaṇānubhavalakkhaṇā ti ādinā, taṇhāya ārammaṇagaṇalakkhaṇā ti ādinā, vipallāsānaṃ viparītagaṇalakkhaṇā ti ādinā, avasiṭṭhānaṃ tebhūmakadhammānaṃ yathāsakalakkhaṇā ti ādinā sabbesaṃ ca dvāvisatīyādihikesu² dvācattālisādhike ca dukasate labbhamānapadavasena tan taṃ assādatthavisesaniddhāraṇaṃ assāda-vicayo. Dukkha-vedanāya anīṭṭhānubhavanalakkhaṇā ti ādinā, dukkhasaccānaṃ paṭisandhilakkhaṇā ti ādinā, aniccatādināṃ ādi-antavantatāya aniccan ti kathāya ca aniccā ti ādinā sabbesaṃ ca lokiyadhammānaṃ saṃkilesabhāgiya-hānabhāgiyatādivasena ādinavavuttiyā okāraniddhāraṇena ādinavavicayo. Nissaraṇapade ariyamaggassa āgamanato kāyānupassanādi-pubbabhāgapaṭipadā vibhāgavisesaniddhāraṇavāsena nibbānassa yathāvuttapariyāyavibhāgavisesaniddhāraṇavāsena ti evaṃ nissaraṇa-vicayo. Phalādināṃ tan taṃ suttadesanāya sāmētābaphalassa tadupāyassa tattha tattha Satthu vidhānavacanassa ca vibhāganiddhāraṇavāsena vicayo veditabbo. Evaṃ padapucchāvissajjanapubbāparānugītināṃ assādādināṃ ca visesaniddhāraṇavāsena vicayalakkhaṇo vicayo-hāro ti veditabbo.

¹ nivarasesaṃ.

² °yātikesu.

Sabbesan (3) ti soḷasannaṃ. Bhūmī (3) ti byañjanaṃ sandhāyāha, byañjanaṃ hi mūlapadāni viya nayānaṃ hārānaṃ bhūmi pavattiṭṭhānaṃ, tesam byañjanavicārabhāvato. Vuttam hi: — Hārā byañjanavicayo ti (p. 1). Peṭake pi hi vuttam: — Sabbe hārā sampathamānā nayanti suttattham byañjanavidhiputhuttā ti. Gocaro (3) ti suttattho. Suttassa hi padatthaniddhāraṇamukhena hārayojanā, tesam byañjanatthānaṃ. Yuttāyuttaparikkhā (3) ti yuttassa ayuttassa ca upaparikkhā. Yuttāyutti parikkhā ti pi pāṭho, yutti ayuttinaṃ vicāraṇā ti attho. Katham pana tesam yuttāyuttajānanā? Catūhi mahāpadesehi avirujjhanena. Tattha byañjanassa tāva sabhāvaniruttibhāvo adhippetatthavācakahāvo ca yuttabhāvo, atthassa pana sutta-vinaya-dhammatāhi avilomanam. Ayam ettha samkhepo, vitthāro pana parato āvibhavissati. Hāro yutti ti niddiṭṭho (3) hi evam sutte byañjanatthānaṃ yuttāyuttabhāvavibhāvanalakkaṇo yutti-hāro ti veditabbo.

Dhamman (4) ti yaṃ kiñci suttāgataṃ kusalādidhammam āha. Tassa dhammassā (4) ti tassa yathāvuttassa kusalādidhammassa. Yaṃ padaṭṭhānan (4) ti yaṃ kāraṇam taṃ Yonisomanasikārādi-sutte āgataṃ anāgataṃ vā sambhavato niddhāretvā kathetabban ti adhippāyo. Itī (4) ti evam vuttanayenā ti attho. Yāva sabbe dhammā (4) ti yattakā tasmim sutte āgatadhammā, tesam sabbesam pi yathānurūpaṃ padaṭṭhānaṃ niddhāretvā kathetabban ti adhippāyo. Atha vā yāva sabbadhammā ti suttāgatassa dhammassa yaṃ padaṭṭhānaṃ tassa pi yaṃ padaṭṭhānan ti sambhavato yāva sabbadhammā padaṭṭhānavicāraṇā kātabbā ti attho. Eso hāro padaṭṭhāno (4) ti evam sutte āgatadhammānaṃ padaṭṭhānabhūtā dhammā tesaṃ ca padaṭṭhānabhūtā ti sambhavato padaṭṭhānabhūta-dhammaniddhāraṇalakkaṇo padaṭṭhāno nāma hāro ti attho.

Vuttam hi ekadhamme (5) ti Kusalādīsu Khandhādīsu vā yasmim kasmiñci Ekadhamme¹ sutte sarūpato niddhāraṇavasena vā kathite. Ye dhammā ekalakkaṇā kecī (5) ti ye kecī dhammā kusalādibhāvena rūpakkan-

¹ Cf. A. I, p. 30; 43 sqq.; S. V, p. 32 sqq.

dhādibhāvena vā, tena dhammena samānalakkhaṇā. Vuttā bhavanti sabbe (5) ti te sabbe pi kusalādisabhāvā khandhādisabhāvā dhammā sutte avuttā pi tāya samānalakkhaṇatāya vuttā bhavanti ānetvā samvaṇṇanavasena ti adhippāyo. Ettha ca ekalakkhaṇā ti samānalakkhaṇā vuttā. Tena saha cāritā samānakiccatā samānahetutā samānaphalatā samānārammaṇatā ti evam-ādīhi avuttānaṃ pi vuttānaṃ viya niddhāraṇaṃ veditabbaṃ. So hāro lakkhaṇo nāmā (5) ti evaṃ sutte anāgate pi dhamme vuttappakārena āgate viya niddhāretvā yā samvaṇṇanā so lakkhaṇo nāma hāro ti attho.

Neruttan (6) ti niruttaṃ padanibbacanan ti attho. Adhippāyo (6) ti buddhānaṃ sāvakanānaṃ vā tassa sutta-
tassa desakanānaṃ adhippāyo. Byañjanan (6) ti byañjana-
nena, karaṇe hi etaṃ paccattaṃ. Kāmaṇ ca sabbe hārā
byañjanavicayā, ayaṃ pana visesato byañjanadvārena' eva
atthapariyesanā ti katvā byañjanan ti vuttaṃ. Tathā hi
vakkhati: — Byañjanena suttassa neruttaṇ ca adhippāyo
ca nidānaṇ ca pubbāparasandhi ca gavesitabbo ti. Athā
(6) ti padapūraṇamattaṃ. Desanā nidānan ti nidadāti
phalan ti nidānaṃ, kāraṇaṃ. Yena kāraṇena desanā pa-
vattā, taṃ desanāya pavattinimittan ti attho. Pubbāpa-
rānusandhī (6) ti pubbena ca aparena ca anusandhi.
Pubbāparena sandhī ti pi pātho. Suttassa pubbabhā-
gena aparabhāgaṃ saṃsandetvā kathanan ti attho. Saṃ-
gītivāsena vā pubbāparabhūtehi suttantarehi samvaṇṇiya-
mānassa suttassa saṃsandanaṃ pubbāparānusandhi. Yaṃ
pubbapadena parapadassa sambandhanaṃ, ayaṃ pi pubbā-
parasandhi. Eso hāro catubyūho (6) ti evaṃ nibbaca-
nādhippāyādīnaṃ catunnaṃ vibhāvanalakkhaṇo catubyūho-
hāro nāmā ti attho.

Ekamhi padaṭṭhāne (7) ti ekasmiṃ ārambhadhātu-
ādike parakkamadhātu-ādīnaṃ padaṭṭhānabhūte dhamme
desanārūḷhe sati. Pariyesati sesakaṃ padaṭṭhānan
(7) ti tassa visabhāgatāya agahaṇena vā sesakaṃ pamā-
dādīnaṃ āsannakāraṇattā padaṭṭhānabhūtaṃ kosajjādikaṃ
dhammantaraṃ pariyesati paññāya gavesati, pariyesitvā
ca samvaṇṇanāya yojanto desanaṃ āvattati paṭipakkhe

(7) ti viriyārambhādimumkhena āraddham suttaṃ vuttanayena pamādādivasena niddisanto desanaṃ paṭipakkhato āvatto ti nāma. Āvatto nāma so hāro (7) ti desanāya gahitadhammānaṃ sabhāga-visabhāgadhammavasena āvattanalakkhaṇo āvatto-hāro nāmā ti attho.

Dhamman (8) ti sabhāvadhammaṃ. Taṃ kusalādivasena anekavidhaṃ. Padaṭṭhānan (8) ti yasmiṃ patiṭṭhite uttariguṇavisesa adhigacchati, taṃ visesādhigamakāraṇaṃ. Bhūmin (8) ti puthujjanabhūmi dassanabhūmi ti evamādikam bhūmiṃ¹. Vibhajate (8) ti vibhāgena katheti. Sādhāraṇe (8) ti dassanapahātābbādi-nāmasena vā puthujjana-sotāpannādi-vatthivasena vā sādhāraṇe avisiṭṭhe samāne ti attho. Vuttavipariyāyena asādhāraṇā veditabbā. Neyyo vibhatti (8) ti yathāvuttadhammānaṃ vibhajano ayaṃ hāro vibhatti (8) ti nātabbo ti attho. Tasmā saṃkilesadhamme vodānadhamme ca sādhāraṇāsādhāraṇato padaṭṭhānato bhūmito ca vibhajanalakkhaṇo vibhatti-hāro ti daṭṭhabbaṃ.

Niddiṭṭhe (9) ti kathite sutte āgate samvaṇṇite vā. Bhāvite (9) ti yathā-uppannasadisā uppannā ti vuccanti, evaṃ bhāvitasadise bhāvetabbe ti attho. Pahīne (9) ti etthāpi es'eva nayo. Parivattati paṭipakkhe ti vuttanaṃ dhammānaṃ ye paṭipakkhā, tesam vasena parivatte ti attho. Evaṃ niddiṭṭhānaṃ dhammānaṃ paṭipakkhato parivattanalakkhaṇo parivattano-hāro (9) ti veditabbo.

Vividhāni ekasmiṃ yeva atthe vacanāni vivacanāni, vivacanāni eva vevacanāni (10), pariyāyasaddā ti attho. Tāni vevacanāni bahūni anekāni. Tu (10)-saddo avadhāraṇe, tena bahū eva pariyāyasaddā eva vacana-hārayojanāyaṃ kathetabbā. Na katipayā ti dasseti. Sutte vuttāni (10) ti navavidhasuttantasaṅkhāte tepiṭake budhdhavacone bhāsītāni. Etthāpi tu-saddassa attho ānetvā yojetabbo. Tena pāliyaṃ āgatāni yeva vevacanāni gahe-tabbāni ti vuttaṃ hoti. Ekadhammassā (10) ti ekassa padatthassa. Yo jānati² suttavidū (10) ti yathā: Sabbissa jānāhi ti vutte Sabbina vicārehi, Sabbi dethā ti

¹ bhūmi.

² jānāti.

vā ānāpetī ti attho, evaṃ yo suttakovido dhammakathiko ekassa bahū pi pariyāyasadde vicāreti vibhāveti yojetī ti attho. Vevacano nāma so hāro (10) ti tassa atthassa vuttappakārapariyāyasaddayojanā lakkhaṇo vevacana-hāro nāma. Tasmā ekasmiṃ atthe anekapariyāyasaddayojanā lakkhaṇo vevacana-hāro ti veditabbaṃ.

Dhamman (11) ti khandhādidhammaṃ. Paññattīhi (11) ti paññāpanehi pakārehi nāpanehi, asaṅkarato vā ṭhapanehi. Vividhāhi (11) ti nikkhepapabhavādivasena anekavidhāhi. So ākāro (11) ti yā ekass' ev' atthassa nikkhepapabhavapaññatti-ādivasena anekāhi paññattīhi paññāpanā, so ākāro. Ñeyyo-paññattī nāma hāro (11) ti paññatti-hāro nāmā ti nātabbo. Tasmā ek' ekassa dhammassa anekāhi paññattīhi paññāpetabbākāravibhāvanalakkhaṇo paññatti-hāro ti veditabbaṃ.

Paṭiccuppādo (12) ti paṭiccasamuppādo. Indriyakhandhā (12) ti indriyāni ca khandhā ca. Dhātu-āyatanā¹ (12) ti dhātuyo ca āyatanāni ca. Etehi (12) ti yo dvādasapadiko paccayākāro yāni ca dvāvīsahi indriyāni ye ca pañcakkhandhā yā ca aṭṭhārasa dhātuyo yāni ca dvādasāyatanāni, etehi sutte āgatapadatthamukhena niddhāriyamānehi. Otarati yo (12) ti yo samvaṇṇanānayo ogāhati, paṭiccasamuppādādike anupavisati ti attho. Otaṇaṇo nāma so hāro (12) ti yo yathāvutto samvaṇṇanāvīseso, so otaṇaṇa-hāro nāma. Ca (12)-saddena c'ettha suññatamukhādīnaṃ gāthāya avuttānaṃ pi saṅgaho daṭṭhabbo. Evaṃ paṭiccasamuppādādimukhehi suttatthassa otaṇaṇa-lakkhaṇo otaṇaṇo-hāro nāmā ti veditabbaṃ.

Vissajjitamhī (13) ti buddhādīhi byākate. Pañhe (13) ti nātum icchite atthe. Gāthāyan (13) ti gāthārūlhe, idaṅ ca pucchantā yebhuyyena gāthābandhavasena pucchanti ti katvā vuttaṃ. Yam ārabbhā ti? Sā pana gāthā yaṃ atthaṃ ārabbhā adhikicca pucchitā, tassa atthassa suddhāsuddhaparikkhā ti padaṃ sodhitam, ārambho² na sodhito, padaṅ ca sodhitam ārambho² ca sodhito ti evaṃ padādīnaṃ sodhitāsodhitabhāvavicāro. Hāro so

¹ āyatanāni.

² ārabbhho.

sodhano nāmā (13) ti yathāvuttavicāro sodhano-hāro nāma. Evaṃ sutte pada-padattha-pañhārambhānaṃ sodhanalakkhaṇo sodhano-hāro ti veditabbam.

Ekattatāyā (14) ti ekassa bhāvo ekattaṃ ekattam eva ekattatātāya ekattatāya. Eka-saddo c'ettha samānasadda-pariyāyo, tasmā sāmāññenā ti attho. Visiṭṭhā mattā vimattā vimattā va vemattaṃ, tassa bhāvo vemattatā. Tāya vemattatāya (14) visesenā ti attho. Te na vikappayitabbā (14) ti ye dhammā dukkhaṃ samudayo ti ādinā sāmāññena jātijarākāmatanḥā-bhavatanḥā ti ādinā visesena ca sutte desitā, te 'kim ettha sāmāññaṃ ko vā viseso' ti evaṃ sāmāññavisesavikappanavasena na vikappitabbā. Kasmā? Sāmāññavisesakappanāya vohārabhāvena anavaṭṭhānato, kāla-disāvisesādīnaṃ viya apekkhāsiddhito ca. Yathā hi ajja hiyyo sve ti vuccamānā kālavisesā anavaṭṭhitasabhāvā, purimā disā pacchimā disā ti vuccamānā disāvisesā ca, evaṃ sāmāññavisesā pi. Tathā hi idaṃ dukkhaṃ ti vuccamānaṃ jāti-ādi apekkhāya sāmāññaṃ pi samānaṃ saccāpekkhāya viseso hoti. Esanayo samudayādisu pi. Eso hāro adhiṭṭhāno (14) ti evaṃ suttāgatānaṃ dhammānaṃ avikappanavasena sāmāññavisesaniddhāraṇa-lakkhaṇo adhiṭṭhāno-hāro nāmā ti attho.

Ye dhammā (15) ti ye avijjādikā paccayadhammā Yaṃ dhammaṃ (15) ti yaṃ saṅkhārādikam paccayuppannadhammaṃ janayanti nipphādentī. Paccayā (15) ti saha-jātapaccayabhāvena. Paraṃ parato (15) ti param-parapaccayabhāvena, anurūpasantānaghaṭanavasena paccayo hutvā ti attho. Upanissayakoṭi hi idhādhippetā. Purimasmim avasiṭṭho paccayabhāvo. Hetum avakaḍḍhayitvā (15) ti taṃ yathāvuttaṃ paccayasāṅkhātajanakādi-bhedabhinnaṃ hetum ākaḍḍhitvā suttato niddhāretvā yo samvaṇṇanāsāṅkhāto. Eso hāro parikkhāro (14) ti evaṃ sutte āgatadhammānaṃ parikkhārasāṅkhāte hetupaccaye niddhāretvā samvaṇṇana-lakkhaṇo parikkhāro-hāro ti attho.

Ye dhammā (16) ti ye sīlādidhammā. Yaṃ mūlā (16) ti yesaṃ samādhī-ādīnaṃ mūlabhūtā, te tesam

samādhi-ādīnaṃ padaṭṭhānabhāvena samāropayitabbā ti sambandho. Ye c'ekatthā pakāsītā muninā (16) ti ye ca rāgavirāgā cetovimutti sekhapphala-kāmadhātusamattikkamanādisaddā anāgāmiṃ phalattatāya ekatthā buddhamuninā paridīpitā, te aññamaññavevacanena samāropayitabbā ti sambandho. Samāropanaṃ c'ettha sutte yathārutavasena niddhāraṇavasena vā gāyhamānassa sikkhattayasāṅkhātassa silādikhandhattayassa pariyaṃyantara-vibhāvanamukhena bhāvanāpāripūrikathanāṃ bhāvanāpāripūri ca pahātabbassa pahānenā ti pahānasamāropanā pi atthato dassitā eva hoti. Esa samāropano hāro (16) ti esa sutte āgatadhammānaṃ padaṭṭhānavevacanabhāvanā pahānasamāropanavicāraṇa-lakkhaṇo samāropano nāma hāro ti attho.

Evam gāthābandhavasena soḷasa pi hāre niddisitvā idāni naye niddisitum Taṇhañ cā ti ādi vuttaṃ. Tattha taṇhañ ca avijjaṃ pi cā (17) ti sutte āgataṃ atthato niddhāraṇavasena vā gahitataṇhaṃ avijjaṃ pi ca, yo neti (17) ti sambandho, yo saṃvaṇṇanāviseṣo, taṃ neti saṃkilesapakkhaṃ pāpeti saṃkilesavasena suttatthaṃ yojetī ti adhippāyo. Samathenā (17) ti samādhinā, vipassanāyā ti paññāya. Yo neti vodānapakkhaṃ pāpeti. Tattha suttatthaṃ yojetī ti adhippāyo. Saccehi yojayitvā (17) ti nayanto ca taṇhā ca avijjā ca bhavamūlakattā samudayasaccaṃ, avasesā tebhūmakadhammā dukkhasaccaṃ, samathavipassanā maggasaccaṃ, tena pattabbā asaṅkhata-dhātu nirodhasaccan ti, evam imehi catūhi saccehi yojitvā. Ayaṃ nayo nandiyāvatto (17) ti yo taṇhāvijjāhi saṃkilesapakkhassa suttatthassa samathavipassanāhi vodānapakkhassa catusaccayojanamukhena nayana-lakkhaṇo saṃvaṇṇanāviseṣo, ayaṃ nandiyāvatto nayo nāmā ti attho. Ettha ca nayassa bhūmigāthāyaṃ nayo ti vuttā, tasmā saṃvaṇṇanāviseṣo ti vuttaṃ. Na hi atthanayo saṃvaṇṇanā, catusaccapaṭivedhassa anurūpo pubbabhāge anugāhananayo atthanayo, tassa pana yā ugghāṭitaññū-ādīnaṃ vasena taṇhādīmukhena nayabhūmiracanā. Tattha naya-vohāro.

Akusale (18) ti dvādasa cittuppādasamgahite sabbe pi akusale dhamme. Samūlehi (18) ti attano mūlehi lobha-

dosa-mohehī ti attho. Kusale (18) ti sabbe pi catubhūmake kusaladhamme. Kusalamūlehī (18) ti kusalehi alobhādimūlehi yo neti, nayanto ca kusalākusalam māyāmarīci-ādayo viya abhūtaṃ na hotī ti bhūtaṃ, paṭa-ghaṭādayo viya na sammutisaccamattan ti tathaṃ, akusālassa iṭṭhavipākatābhāvato kusalassa ca aniṭṭhavipākatābhāvato vipāke sati avisaṃvādakattā avitathaṃ neti, evam etesaṃ tiṇṇaṃ pi padānaṃ kusalākusalavisesanāṭā daṭṭhabbā. Atha vā akusalamūlehi akusalāni kusalamūlehi ca kusalāni nayanto ayaṃ nayo bhūtaṃ tathaṃ avitathaṃ neti, cattāri saccāni niddhāretvā yojetī ti attho. Dukkhadāni hi bādhakādibhāvato aññathābhāvābhāvena bhūtāni saccasabhāvattā tathāni avisaṃvādanato avitathāni. Vuttaṃ h'etaṃ Bhagavatā: — *Cattār'imāni bhikkhave tathāni avitathāni anaññathāni ti* (S. V, p. 430). Tipukkhalam taṃ nayaṃ āhū (18) ti yo akusalamūlehi saṃkilesapakkhassa kusalamūlehi vodānapakkhassa suttatthassa catusaccayojanamukhena nayana-lakkhaṇo saṃvaṇṇanāviseso, taṃ tipukkhalā-nayan ti vadantī ti attho.

Vipallāsehi (19) ti asubhe subhan ti ādi nayapavattehi catūhi vipallāsehi. Kilese (19) ti kilissanti vibādhentī ti kilesā saṃkiliṭṭhadhammā, saṃkilesapakkhan ti attho. Keci saṃkilese ti pi paṭhanti, kilesasahite ti attho. Indriyehī (19) ti saddhādīhi indriyehi. Saddhamme (19) ti paṭipattiṭṭhavedhasaddhamme vodānapakkhan ti attho. Etaṃ nayan (19) ti yo subhasaññādīhi vipallāsehi sakalassa saṃkilesapakkhassa saddhindriyādīhi vodānapakkhassa ca catusaccayojanasena nayana-lakkhaṇo saṃvaṇṇanāviseso, etaṃ naya vidū saddhammanayakovidā atthanayakusalā eva vā, sīhavikkīlitaṃ nayan ti vadantī ti attho.

Veyyākaraṇesū (20) ti tassa tassa atthanayassa yojanattaṃ katesu, suttassa atthavissajjanesū ti attho. Ten' evāha: tahiṃ tahiṃ ti. Kusalākusalā (20) ti vodāniyā saṃkilesikā ca, tassa tassa nayassa disābhūtaṭṭhammā. Vuttā (20) ti suttato niddhāretvā kathitā. Manasā volokayate (20) ti te yathāvuttadhamme citten'eva ayaṃ paṭhamā disā ayaṃ dutyā disā ti ādinā tassa tassa

nayassa disābhāgena upaparikkhati, vicāreti ti attho. Olokayate te abahī ti pi pāṭho. Tattha te ti te yathāvuttadhamme, abahī ti abbhantaram citte evā ti attho. Taṃ khu disālocanam āhū (20) ti olokayate ti ettha yad etaṃ olokanam, taṃ disālocanam nāma nayam vadanti. Khū ti ca nipāto avadhāraṇe. Tena olokanam eva ayam nayo na koci atthaviseso ti dasseti.

Olokayitvā (21) ti paṭhamādidisābhāgena upaparikkhitvā. Disālocanenā (21) ti disālocananayena karaṇabhūtena. Yena hi vidhinā tassa tassa atthanayassa yojanāya disā olokiyanti, so vidhi disālocanan ti evaṃ vā ettha attho daṭṭhabbo. Ukkhipiyā (21) ti uddharitvā disābhūtadhamme suddhāretvā ti attho. Ukkhipiya yo samānetī ti pi paṭhanti. Tass' attho: yo tesam disābhūtadhammānam samānayanam karotī ti. Yan ti vā kriyāparāmasanam. Samānetī ti samam sammā vā āneti, tassa tassa nayassa yojanāvasena. Ke pana āneti? Sabbe kusalākusale tan taṃ nayadisābhūte. Ayam nayo (21) ti samānetī ti ettha yad etaṃ taṃ nayadisābhūtadhammānam samānayanam, ayam aṅkuso nāma nayo ti attho. Etaṃ ca dvayam vohāra-nayo kamma-nayo ti vuccati.

Evaṃ hāre naye ca niddisitvā idāni nesam yojanakkamam dassento Soḷasa hārā paṭhaman ti ādim āha. Tattha paṭhamam soḷasa hārā yojetabbā ti vacanaseso. Hārasamvaṇṇanā paṭhamam kātabbā, byañjanapariyeṭṭhibhāvato ti adhippāyo. Disālocanato (22) ti disālocanena, ayam eva vā pāṭho. Aṅkusena hī (22) ti hi-saddo nipātamattam. Sesam uttānam eva.

Idāni yesam byañjanapadānam atthapadānaṃ ca vasena Dvādasa padāni suddhan ti vuttam (p. 1). Tāni padāni niddisitum Akkharam padan ti ādim āha. Tattha apariyosite pade vaṇṇo akkharam pariyāyena akkharaṇato asaṅcaranato, na hi vaṇṇassa pariyāyo vijjati. Atha vaṇṇo ti ken' atthena vaṇṇo? Atthasamvaṇṇanatthena. Vaṇṇo eva hi ittharakhaṇatāya aparāparabhāvena pavatto padā-dibhāvena gayhamāno yathāsambandham tan taṃ attham vadati. Ekakkharam vā padam akkharam. Keci pana

manasā - desanā - vācāya akkharanato akkharan (23) ti vadanti. Padan (23) ti pajjati attho, etenā ti padam. Tam nāma-padam, akhyāta-padam, upasagga-padam, nipāta-padan ti catubbidham. Tattha phasso vedanā cittan ti evam-ādikaṃ satvapadhānaṃ nāma-padam. Phusati vedayati vijānāti ti evam-ādikaṃ kriyāpadhānaṃ akhyāta-padam. Kriyāvisesagahaṇanimittam pa iti evam-ādikaṃ upasagga-padam. Kriyāya satvassa ca sarūpavisesappakāsanahetubhūtam evan ti evam-ādikaṃ nipāta-padam. Byañjanan (23) ti saṃkhepato vuttam: padābhihitam attham byañjayati ti byañjanam. Vākyaṃ. Tam pana atthato padasamudāyo ti daṭṭhabbam. Padamattasavane pi hi adhikārādivasena labbhamānehi padantarehi anusandhānaṃ katvā atthasampañipattī ti vākyaṃ eva attham byañjayati. Niruttan (23) ti ākārābhihitam nibbanaṃ niruttam. Niddeso (23) ti nibbanaṃ vitthāro niravasesadesanattā niddeso, padehi vākyaṃ vibhāgo ākāro. Yadi evam, padato ākāraṃ ko viseso ti? Apariyosite vākye avibhajjamāne vā tadavayavo padam, uccāraṇavasena pariyoṣite vākye vibhajyamāne vā tadavayavo ākāro ti ayam etesaṃ viseso. Chaṭṭham vacanaṃ chaṭṭhavacanaṃ ākāro, chaṭṭhavacanaṃ etassa ti ākārachaṭṭhavacanaṃ (23). Byañjanapadam. Ettha ca byañjanan ti imassa padassa anantaram vattabbam ākārapadam niddesapadānantaram vadantena ākārachaṭṭhavacanaṃ¹ ti vuttam, padānupubbikaṃ pana icchantehi, tam byañjanapadānantaram eva kātabbam. Tathā hi vakkhati (p. 9): — Aparimāṇā byañjanā, aparimāṇā ākāra ti byañjanehi vivarati, ākārehi vibhajati ti ca. Keci pana ākāra-pada-byañjana-nirutti yo ca niddeso ti paṭhanti. Ettāva² byañjanam sabbam (23) ti yān' imāni akkharādāni niddiṭṭhāni, ettakam eva sabbam byañjanam etehi asaṃgahitam byañjanam nāma n'atthi ti attho.

Samkāsanā (24) ti saṃkhittena kāsanā. Pakāsanā (24) ti paṭhamam kāsanā, kāsiyati dīpiyati ti attho. Iminā hi atthapadadvayena akkharapadehi vibhāvīyamāno atthā-

¹ akāra°

² corrected into evam tāva.

kāro gahito. Yasmā akkharehi suyyamānehi suṇantānaṃ viśesādhānassa katattā padapariyosāne padatthasampāṭi-patti hoti. Tathā hi vakkhati (p. 9): — Tattha Bhagavā akkharehi saṃkāseti, padehi pakāseti ti, akkharehi padehi ca ugghaṭeti ti ca. Vivaraṇā (24) ti vitthāraṇā. Vibhajanā ca uttānikammañ ca paññatti ca vibhajanuttānikamma paññatti (24). Tattha vibhajanā ti vibhāgaka-
raṇaṃ. Ubhayanāpi niddisaṇaṃ āha. Idha purimaṇaṇe' eva byañjanākārehi niddisiyamāno atthākāro dassito ti daṭṭhabbam. Uttānikammaṃ pākāṭakaraṇaṃ. Pakārehi nāpanaṃ paññatti. Dvayanāpi paṭiniddisaṇaṃ katheti. Etthāpi nirutti-niddesaṇkārehi byañjana-padehi pakāsiyamāno atthākāro vutto, yo paṭiniddisiyatī ti vuccati. Etehi (24) ti etehi eva saṅkāsaṇādi-vimuttassa desana-
thassa abhāvato. Attho (24) ti suttattho. Kamman (24) ti ugghaṭaṇādi-kammaṃ. Suttatthena hi desanāya pavattiyamānena ugghaṭitaññū-ādi-vineyyānaṃ cittaśantānassa pabodhanakriyānibbatti. So ca suttattho saṅkāsa-
nādi-ākāro ti. Tena vuttaṃ: attho kammañ ca niddiṭṭhan ti.

Tiṇī (25) ti līṅgavipallāśena vuttaṃ, tayo ti vuttaṃ hoti. Navahi padehī (25) ti navahi koṭṭhāsehi. Attho samāyutto (25) ti attho samāyutto na vinā vattati. Sabbassa hi buddhavacanassa catusaccapakāśanato atthana-
yānañ ca catusaccayojanavasena pavattanato sabbo pāḷi-attho atthanayattayasahito saṅkāsaṇādi-ākāra viśesavutti cā ti.

Idāni yathānidhiṭṭhe desanā-hārādike Nettipakaraṇassa padatthe sukhagahaṇatthaṃ gaṇanavasena paricchinditvā dassento Atthassā ti ādim āha. Tattha catubbisā (26) ti soḷasa hārā cha byañjanapadāni dve kammanayā ti evaṃ catubbisā. Ubhayan (26) ti cha atthapadāni tayo atthanayā ti idaṃ navavidhaṃ yathāvuttaṃ catubbisavi-
dhañ cā ti etaṃ ubhayaṃ. Saṅkalayitvā (26) ti sam-
piṇḍitvā. Saṅkhepayato ti pi pāṭho, ekato karontassā ti attho. Ettikā (26) ti etappamaṇā. Ito vinimutto koci Netti-padattho n'atthi ti attho. Evaṃ tettiṃsapadatthāya Nettiyā suttassa atthapariyesanāya yo Soḷasa hārā paṭha-
man ti nayehe paṭhamāṃ hārā samvaṇṇetabbā ti hāra-

nayānaṃ saṃvaṇṇanākkamo dassito. Svāyaṃ hāranayānaṃ desanākkamen' eva siddho. Evaṃ siddhe sati cāyaṃ ārambho imaṃ atthaṃ dīpeti: Sabbe p'ime hārā nayā ca iminā dassitakkamen' eva sutte saṃvaṇṇanāvasena yojetabbā, na uppaṭipātiyā ti. Kiṃ pan' ettha kāraṇaṃ, yad ete hārā nayā ca iminā 'va kamena desitā ti? Yadi pi nāyaṃ anuyogo na katthaci anukkame nivisati, api ca dhammadeśanāya nissayaphalatadupāyasarīrabhūtānaṃ assādādīnaṃ vibhāvana-sabhāvattā pakatīyā sabbasuttānurūpā ti suviññeyyabhāvato paresaṃ ca saṃvaṇṇanā viśesānaṃ Vicaya-hārādīnaṃ paṭiṭṭhābhāvato paṭhamaṃ Desanā-hāro dassito . . .

Evaṃ hārādayo sukhagahaṇatthaṃ gāthābandhavasena sarūpato niddisītvā idāni tesu hāre tāva paṭiniddesavasena vibhajitūṃ tatha katamo desanā-hāro ti ādi āraddhaṃ.

p. 5. (fol. gi, rev., last line but one).

Evaṃ assādādayo udāharaṇavasena sarūpato dassētvā idāni tatha puggalavibhāgena desanāvibhāgaṃ dassētuṃ Tattha Bhagavā ti ādi vuttaṃ. Tattha ugghaṭitaṃ ghaṭitamattaṃ uddiṭṭhamattaṃ yassa niddesa-paṭiniddesā na katā. Taṃ jānāti ti ugghaṭitaññū. Uddesamattena sappabhedam savitthāramattaṃ paṭivijjhatī ti attho. Ugghaṭitaṃ vā uccalitam utthapitaṃ ti attho. Taṃ jānāti ti ugghaṭitaññū. Dhammo hi desiyamāno desakato desanābhājanam saṅkamanto viya hoti, tam esa uccalitam eva jānāti ti attho. Calitam eva vā ugghaṭitaṃ. Sassatādi-ākārassa hi vineyyānaṃ āsayassa buddhāvenikā dhammadeśanā taṅkhaṇasahitā eva calanāya hoti. Tato paraṃparānūvattīyā. Tatthāyaṃ ugghaṭite calitamatte yeva āsaye dhammaṃ jānāti avabujjhatī ti ugghaṭitaññū. Assa ugghaṭitaññussa nissaraṇam deseti. Tattha ken' eva tassa atthasiddhito? Vipāñcitam vitthāritaṃ niddiṭṭhaṃ jānāti ti vipāñcitaññū. Vipāñcitam vā mandaṃ saṅkamaṃ dhammaṃ jānāti ti vipāñcitaññū. Tassa vipāñcitaññussa ādīnavam nissaraṇaṃ ca deseti. Nāti saṅkhepavittārāya desanāya tassa atthasiddhito. Netabbo dhammassa paṭiniddesena atthaṃ pāpetabbo ti neyyo. Mudindriyatāya

p. 7. (fol ge, rev., third line).

vā paṭilomagahaṇato netabbo anunetabbo neyyo. Tassa neyyassa assādam ādinavaṃ nissaraṇaṃ ca deseti anava-sesetvā 'va desanena tassa atthasiddhito. Tatthāyaṃ pāli (P. P. p. 41): — *Katamo ca puggalo ugghaṭitaññū?*

Yassa puggalassa saha udāhaṭavelāya dhammābhisamayo hoti, ayaṃ vuccati puggalo ugghaṭitaññū.

Katamo ca puggalo vipaṅcitaññū?

Yassa puggalassa saṃkhittena bhāsitaṃ vitthārena atthe vibhajiyamāne dhammābhisamayo hoti, ayaṃ vuccati puggalo vipaṅcitaññū.

Katamo ca puggalo neyyo?

Yassa puggalassa uddesato paripucchato yonisomanasi-karoto kalyāṇamitte sevato bhajato payirupāsato anupubbena dhammābhisamayo hoti, ayaṃ vuccati puggalo neyyo ti.

Padaparamo pan' ettha Nettiyaṃ paṭivedhassa abhā-janan ti na gahito ti daṭṭhabbaṃ.

p. 8. (fol.
gam, rev.,
last line).

Evam paṭipadāvibhāgena vineyyapuggalavibhāgam das-setvā idāni taṃ nānavibhāgena dassento¹ yasmā Bhaga-vato desanā yāva-d-eva veneyyavinayanatthā vinayaṃ ca nesam sutamayādīnaṃ tissannaṃ paññānaṃ anukkamena nibbattaṃ yathā Bhagavato desanāya pavattibhāvavibhā-vanaṃ ca hāra-nayabyāpāro, tasmā imassa hārassa samuṭ-ṭhitappakāraṃ tāva pucchitvā yena puggalavibhāgadassa-nena desanābhājanam vibhajitvā tattha desanāyaṃ desanā-hāraṃ niyojetukāmo taṃ dassetuṃ Svāyaṃ hāro kattha samuṭṭhito² ti ādim āha . . . Tatthā ti tasmim yathā-bhūte yathāpariyatte dhamme. Vīmaṃsā ti pāliya pāli-atthassa ca vīmaṃsanapaññā. Sesam tassā eva vevacanam. Sā hi yathāvuttavīmaṃsane saṃkocaṃ anāpajjitvā ussa-hanavasena ussāhanā, tulanavasena tulanā, upaparikkhanavasena upaparikkhā ti ca vuttā. Atha vā vīmaṃ-satī ti vīmaṃsā. Sā padapadatthavicāraṇā paññā. Ussā-hanā ti viriyena upathambhitā dhammassa dhāraṇapari-cayasādhikā paññā. Tulanā ti padena padantaram desanāya vā desanānantaram tulayitvā saṃsandetvā gaha-

¹ dassanto.

² *The text has sambhavati.*

ṇapaññā. Upaparikkhā ti mahāpadese otāretvā pāḷiyā pāḷiyatthassa upaparikkhanapaññā. Attahitaṃ parahitañ ca ākañkhantehi suyyatī ti sutam. Kālavacanicchāya abhāvato yathā duddhan ti. Kiṃ pana tan ti? Adhikā-rato sāmattiyato vā pariyattidhammo ti viññāyati. Atha vā savanam sutam sotadvārānusārena pariyattidhammassa upadhāraṇan ti attho. Sutena hetunā nibbattā sutamayi. Pakārena jānāti ti paññā. Yā vimamsā ayaṃ sutamayi-paññā ti paccekam viyojetabbaṃ. Tathā ti yathā sutamayi-paññā vimamsā dipariyāyavati vimamsādivibhāgavati ca, tathā cintāmayī cā ti attho. Yathā vā sutamayi oramattikā anavaṭṭhitā ca, evaṃ cintāmayī cā ti dasseti . . . Imāsu dvīsu paññāsū ti pi paṭhanti . . . Kathaṃ tattha paññā bhāvanāmayī ti? Bhāvanāmayam eva hi taṃ ṇāṇam, paṭhamam nibbānadassanato pana dassanan ti vuttan ti saphalo paṭhamamaggo dassanabhūmi. Sesā sekhā sekhadhammā bhāvanābhūmi. Idāni imā tisso paññā pariyāyantarena dassetuṃ Parato ghosā ti ādi vuttaṃ. Tattha parato ti na attato aññato, Satthuto sāvakato vā ti attho. Ghosā ti tesam desanāghosato desanāpaccayā ti attho. Atha vā parato ghosā etassā ti parato ghosā yā paññā. Sā sutamayi ti yojetabbaṃ.

Evam desanā-paṭipadā-ñānavibhāgehi desanābhājanam vineyyattayaṃ vibhajitvā idāni tattha pavattitāya Bhagavato dhammadesanāya desanā-hāraṃ niddhāretvā yojetuṃ Sāyaṃ dhammadesanā ti ādi āradhāṃ.

p.8. (fol. gha, rev., last line but one).

Tatthā ti tassam catusaccadhammadesanāyaṃ. Aparimāṇā padā, aparimāṇā akkharā ti uppaṭipāṭivacanaṃ yebhuyyena padasaṅgahitāni akkharāni ti dassanattam. Padā akkharā byañjanā ti līngavipallāso kato ti daṭṭhabbaṃ. Atthassā ti catusaccasaṅkhātassa atthassa.

p.8. (fol. ghi, obv., last line).

Evam akkharehi saṅkāsati ti ādinā channaṃ byañjanapadānaṃ byāpāraṃ dassetvā idāni atthapadānaṃ byāpāraṃ dassetuṃ So 'yaṃ dhammavinayo ti ādi vuttaṃ. Tattha silādidhammo eva pariyatti-atthabhūto vinayanato

p.9. (fol. ghu, obv., first line).

dhammavinayo. Ugghaṭṭiyanto ti uddisiyamāno. Tenā ti ugghaṭṭitaññūvinayena. Vipañciyanto ti niddisiyamāno. Vitthāriyanto ti paṭiniddisiyamāno.

p. 10. (fol. ghū, obv., third line fr. bottom).

Idaṃ vuccati Tathāgatapaḍaṇḍaṃ iti pī ti ādisu idaṃ sikkhattayasāṅgahaṃ sāsana brahmacariyaṃ Tathāgatagan-
dhahatthino paṭipattidesanāgamanehi kilesagahaṇaṃ otta-
ritvā gatamaggo ti pī tena gocarabhāvanāsevanāhi nisevi-
taṃ bhajitaṃ ti pī tassa mahāvajiraññāpasabbaññūtaññā-
dantehi ārañjitaṃ tebhūmakadhammānaṃ ārañjanaṭṭhānaṃ
ti pī vuccati ti attho. Ato c'etan ti yato Tathāgatapa-
ḍāḍibhāvena vuccati. Ato anen' eva kāraṇena Brahmuno
sabbasattuttamassa Bhagavato brahmaṃ vā sabbasetṭhaṃ
cariyaṃ ti paññāyati.

p. 10. (fol. ghū, rev., second line)

Anupādā-parinibbānatthātāya Bhagavato desanāya yāva-
d-eva ariyamaggasampāpanattho desanā-hāro ti dassetuṃ
Kesam ayaṃ dhammadeśanā ti pucchitvā Yoginaṃ
ti āha. Catusaccakammaṭṭhānabhāvanāya yuttapayuttā ti
yogino. Te hi imaṃ desanā-hāraṃ payojenti ti.

p. 10. (fol. ghū, obv., sixth line).

Nava suttante ti suttageyyādike nava sutte.

p. 10. (fol. ghū, obv., last line but one).

Yathā kiṃ bhavaṃ ti yena pakāreṇa so vicayo pavatte-
tabbo, taṃ pakārajātaṃ kiṃ bhavaṃ kiṃ disaṃ bhaveyyā
ti attho. Yathā kiṃ bhaveyyā ti pī pāṭho.

p. 14. (fol. ghau, rev., first line).

Ayaṃ pañho anusandhiṃ pucchati ti anantaragā-
thāyaṃ (S. N. v. 1036) sotānaṃ pariyuṭṭhānānusayappa-
hānakiccena saddhiṃ sati paññā ca vuttā. Taṃ sutvā
tappahāne paññā-satisu tiṭṭhantīsu tāsāṃ sanissayena nā-
marūpeṇa bhavitabbaṃ. Tathā ca sativaṭṭaṃ vaṭṭati eva-
Kattha nu kho imāsaṃ sanissayānaṃ paññā-satīnaṃ ase-
sanirodho ti? Iminā adhippāyena ayaṃ pucchā katā ti
āha: ayaṃ pañho | pa | dhātun ti.

p. 14. (f. ghau, rev., third l. fr. bott.).

Avijjāvasesā ti dassanamaggena pahīnāvasesā avijjā
ti attho. Ayañ ca sesa-saddo kāmacchando byāpādo māno

uddhaccan ti etthāpi yojetabbo. Yathā hi avijjā, evaṃ ete pi dhammā apāyagamaniyasabhāvā paṭhamamaggena pahiyanti evā ti. Avijjā niravasesā ti pi pāṭho. Etthāpi yathāvuttesu kāmacchandādipadesu pi niravasesasaddo yojetabbo. Sāvasesaṃ hi purimamaggadvayena kāmacchandādayo pahiyanti, itarehi pana niravasesan ti. Te-dhātuke imāni dasa saṃyojanānī ti ettha te-dhātuke ti saṃyojanānaṃ visayadassanaṃ, tattha hi tāni saṃyojanavasena pavattanti.

Idaṃ khaye-ñāṇan ti yena ñāṇena hetubhūtena 'khīṇā me jāti' ti attano jātiyā khīṇabhāvaṃ jānāti, idaṃ evaṃ paccavekkhaṇassa nimittabhūtaṃ arahattaphalañāṇaṃ khaye-ñāṇaṃ nāma. 'Nāparaṃ itthattāyā ti pajānāti' ti etthāpi yan ti ānetabbaṃ. Yaṃ nāparaṃ itthattāyā ti pajānāti, idaṃ anuppāde-ñāṇan ti. Idhāpi pubbe vuttanayen' eva arahattaphalañāṇavasena attho yojetabbo. Aṭṭhasāliniyaṃ pana khaye-ñāṇaṃ kilesakkhayakare-ariyamagge-ñāṇan ti vuttaṃ (cf. Asl. p. 409). Anuppāde-ñāṇaṃ paṭisandhivasena anuppādabhūte tan taṃ magga-vajjhakilesānaṃ anuppādapariyosāne uppanne ariyaphalañāṇan ti vuttaṃ. Idha pana ubhayaṃ pi arahattañāṇavasena' eva vibhattaṃ.

p. 15. (fol. ghaṇ, obv., third line).

Sā pajānanaṭṭhena paññā ti yā pubbe sotānaṃ pi-dhānakkiccā vuttā paññā, sā pajānanaśabhāvena paññā, itarā pana yathādiṭṭhaṃ yathāgahitaṃ ārammaṇaṃ api-lāpanaṭṭhena ogāhanaṭṭhena sati ti. Evaṃ paññā c'eva sati cā ti padassa atthaṃ vivaritvā nāmarūpan ti padassa atthaṃ vivaranto tattha Ye pañcupādānakkhandhā, idaṃ nāmarūpan ti āha.

p. 15. (fol. ghaṇ, rev., second line).

Yā imesu catūsu indriyesū ti imesu sati-ādīsu catūsu indriyesu nissaya-paccayatāya adhiṭṭhānabhūtesu taṃ saha-jātā eva yā saddahaṇā. Imehi catūhi indriyehi ti pi pāḷi. Tassā imehi catūhi indriyehi sampayuttā ti vacanaseso.

p. 15. (fol. ghaṇ, obv., first line).

p. 15. (fol. ghāḥ, obv., fourth line).

Idaṃ pahānan ti vikkhambhanapahānasādhako samādhī pahānan ti vutto, pajahati etenā ti katvā. Padhānan ti pi pāṭho, aggo ti attho.

p. 16. (fol. ghāḥ, obv., fourth line fr. bottom).

Te (saṅkhārā) hi yāva bhāvanānibbatti, tāva ekarasena saraṇato saṃkappetabbato ca saraṇakappā ti vuttā.

p. 16. (fol. ũa, obv., second line).

Na kevalaṃ catuttha-iddhipāde eva samādhī nāṇamūlako, atha kho sabbo pī ti dassetuṃ Sabbo samādhī nāṇamūlako nāṇapubbaṅgamo nāṇānuparivattī ti vuttaṃ. Yadi evaṃ, kasmā? So eva vīmaṃsāsamādhī ti vutto ti vīmaṃsaṃ jeṭṭhakaṃ katvā pavattitattā ti vutto vāyam attho. Tattha pubbhāgapaññāya nāṇamūlako adhigamapaññāya nāṇapubbaṅgamo, paccavekkhaṇapaññāya nāṇānuparivattī. Atha vā pubbhāgapaññāya nāṇamūlako upacārapaññāya nāṇapubbaṅgamo, appanāpaññāya nāṇānuparivattī, upacārapaññāya vā nāṇamūlako appanāpaññāya nāṇapubbaṅgamo abhiññāpaññāya nāṇānuparivattī ti veditabbam.

Yathā pure ti yathā samādhissa pubbenivāsānussatī nāṇānuparivattibhāvena pure pubbe atītāsu jātīsu asaṃkheyyesu pi samvaṭṭavivaṭṭesu attano paresāṇ ca khandhaṃ khandhapaṭibandhaṇ ca duppaṭivijjhaṃ nāma n'atthi, tathā pacchā samādhissa anāgataṃ saññānuparivattibhāvena anāgatāsu jātīsu asaṃkheyyesu pi samvaṭṭavivaṭṭesu attano paresāṇ ca khandhaṃ khandhupanibandhaṇ ca duppaṭivijjhaṃ nāma n'atthī ti attho. Yathā pacchā ti yathā samādhissa cetopariyaññānuparivattibhāvena anāgatesu sattaṣu divasesu parasattānaṃ cittaṃ duppaṭivijjhaṃ nāma n'atthi, tathā pure atītesu sattaṣu divasesu parasattānaṃ cittaṃ duppaṭivijjhaṃ nāma n'atthī ti attho. Yathā divā ti yathā divasabhāge suriyālokena andhakāraṣa vidhamitattā cakkhumantānaṃ sattānaṃ āpāthagataṃ cakkhuvīññeyyaṃ rūpaṃ suvīññeyyaṃ, tathā rattin ti tathā rattibhāge caturaṅgasamānāgate pi andhakāre vattamāne samādhissa dibbacakkhuvīññānuparivattitāya duppaṭivijjhaṃ rūpāyatanaṃ nāma n'atthi. Yathā ratti tathā divā ti yathā ca rattiyaṃ tathā divā pi atisukhu-

maṃ kenaci tirohitam yañ ca atidūre, tam sabbam dup-
paṭivijjham nāma n'atthi. Yathā ca rūpāyatane vuttam,
tathā samādhissa dibbasotaññānuparivattitāya saddāya-
tane ca netabbam. Ten'evāha: Iti vivaṭena cetasā ti ādi.

Sekhāsekhavipassanāpubbaṅgamapahānayo genā p.17. (fol. ā,
ti sekhe asekhē vipassanāpubbaṅgamapahānena ca puccha- obv., fifth
line).
nayogena pucchāvidhinā ti attho.

Bhagavato ca nepakkam ukkaṃsapāramipattam anāva- p.17. (fol. nā,
raṇaṇānadassanena dīpetabban ti anāvaraṇaṇāṇam tāva obv., last
line).
kammadvārabhedehi vibhajitvā sekhāsekhapaṭipadam das-
setum Bhagavato sabbam kāyakamman ti ādi vuttam.
Tenā sabbattha appaṭihataññānadassanena Tathāgatassa
sekhāsekhapaṭipattidesanā kosallam eva vibhāveti.

Tatr' idam opammasaṃsandanam: — Puriso viya sabba- p.18. (fol. iiā,
loko tāra karūpāni viya cha ārammaṇāni. Tassa purisassa rev., third
line from
bottom).
tāra karūpānam dassanam viya lokassa cakkhuvīññāpādihi
yathāraham chaḷārammaṇajānanam. Tassa purisassa tāra-
karūpāni passantassāpi 'ettakāni satāni ettakāni sahaṣṣāni'
ti ādinā gaṇanasāṅketena ajānanam viya lokassa rūpādi-
ārammaṇam, kathañci jānantassāpi aniccādi-lakkhaṇatta-
yānavabodho ti. Sesam pākaṭam eva.

Dhammānam salakkhaṇe-ñāṇan ti rūpārūpadham- p.20. (fol. iu,
mānam kakkhaḷaphusanādi-salakkhaṇe-ñāṇam. Tam pana obv., first
line).
yasmā sabbam neyyahetu-hetuphalabhedato duvidham eva
hoti, tasmā dhammapaṭisambhidā atthapaṭisambhidā cā ti
niddiṭṭham.

Atthakusalo ti paccayuppannesu atthesu kusalo. p.20. (fol. i u,
Dhammakusalo ti paccayadhammesu kusalo. Pāli-attha- obv., last
line).
pāli-dhammā vā atthadhammā. Kalyāṇatākusalo ti
yuttatākusalo, catunayakovido ti attho, desanā-yuttikusalo
vā. Phala tākusalo ti khīṇāsavaphalakusalo. Āyakusalo
ti ādisu āyo ti vaḍḍhi. Sā anattahānito atthuppattito
ca duvidhā. Apāyo ti avaḍḍhi. Sā pi atthahānito

anattuppattito ca duvidhā. Upāyo hi sattānaṃ accāyike kicce vā bhaye vā uppanne tattha tikicchanasamattaṃ ṭhānuppattikāraṇaṃ. Tassa kusalo ti attho. Khīṇāsavo hi sabbaso avijjāya pahīnattā paññāvepullapatto etesu āyādisu kusalo ti. Evaṃ asekhassa kosallaṃ ekadesena vibhāvetvā puna anavasesato dassento Mahatā kosallena samannāgato¹ ti āha.

p.20. (fol. iu, rev., fourth line from bottom). Idāni yathānidḍiṭṭhaṃ sekhāsekhapaṭipadaṃ nigamanto Imā dve cariyā ti ādim āha.

p.21. (fol. iū, obv., third line from bottom). Tattha āhacca vacanan ti Bhagavato ṭhānakaraṇāni āhacca abhihantvā pavattavacanaṃ, sammāsambuddhena sāmamaṃ desitasuttan ti attho. Anusandhivacanan ti sāvaka bhāsitamaṃ. Taṃ hi Bhagavato vacanaṃ anusandhetvā pavattanato anusandhivacanan ti vuttan ti. Nītatthan ti yathārutavasena nātabbatthaṃ. Neyyatthan ti niddhāretvā gahe tabbatthaṃ. Saṃkilesabhāgiyan ti ādīnaṃ attho paṭṭhānavāraṇaṇāyamaṃ āvibhavissati (cf. p. 128 sqq.). Yasmā pana Bhagavato desanā soḷasavidhe sāsana paṭṭhāne ekaṃ bhāgaṃ abhajan ti nāma n'atthi, tasmā so pi nayo vicetabbabhāvena idha nikkhitto.

p.21. (fol. iū, rev., last line but one). Yasmā panāyamaṃ yuttigavesanā nāma na mahāpadesena vinā, tasmā yutti-hāraṃ vibhajanto tassa lakkhaṇamaṃ tāva upadisitumaṃ Cattāro mahāpadesā ti ādim āha. Tattha mahāpadesā ti mahā apadesā. Buddhādayo mahante apadisitvā vuttāni mahākāraṇāni ti attho. Atha vā mahāpadesā ti mahā-okāsā, mahantāni dhammassa patiṭṭhānāni ti vuttamaṃ hoti. Tatrāyamaṃ vacanattho. Apadissati ti apadeso. Buddho apadeso etassā ti buddhāpadeso. Eṣa nayo sesesu pi.

p.21. (fol. iie, obv., fifth line). Tāni padabyañjanāni ti kenaci ābhatasuttassa padāni byañjanāni ca. Atthapadāni c'eva byañjanapadāni

¹ sampannāgato.

cā ti attho. Saṃvaṇṇakena vā saṃvaṇṇanāvasena āhariyamānāni padabyañjanāni.

Tattha yasmā Bhagavato vacanam ekagāthāmatam pi p. 22. (fol. 1 e, obv., third line from bottom).
saccavinimuttam n'atthi, tasmā Sutte ti padassa attham
dassetum Catūsu ariyasacesū ti vuttam. Aṭṭhakathāyam
pana tīpi piṭakāni Suttan ti vuttam. Tam iminā Nettivacanena aññadatthu saṃsandati c'eva sameti cā ti
daṭṭhabbam, yāva-d-eva anupādā-parinibbānatthā Bhagavato desanā.

Idāni yadattham idha cattāro mahāpadesā-ābhatā, tam p. 22. (l. 1 a, 1, rev., last line).
dassetum Catūhi mahāpadesehī ti ādi vuttam.

Idāni tam yuttiniddhāraṇam dassetum Pañham pucchi- p. 22. (fol. 1 a, rev., fourth line).
tenā ti ādi āradham.

Tattha icchanti tāya ārammaṇāni ti icchā, taṇhāyan- p. 24. (fol. 1 a, rev., third line from bottom).
aṭṭhena taṇhā, piḷājananato daruddhāraṇato ca visapī-
tam sallam viyā ti sallam, santāpanaṭṭhena dhūpāyanā,
ākaddhanatṭhena siṅhasotā saritā viyā ti saritā, allaṭ-
ṭhena vā saritā.

Saritāni sinehitāni ca somanassāni bhavanti jantuno ti
(Dhp. v. 341 a)

hi vuttam. Allāni c'eva siniddhāni cā ti ayam h'ettha
attho. Visattikā ti visatā ti visattikā, visaṭā ti vi-
sattikā, visālā ti visattikā, visakkatī ti visattikā, vi-
sāvadikā ti visattikā, viṣaṃharatī ti visattikā, viṣamūlā ti
visattikā, viṣaphalā ti visattikā, viṣaparibhogā ti visattikā,
visatā vā pana sā taṇhā rūpe sadde gandhe rase phoṭṭhabbe
dhamme kule gaṇe visatā vitthatā ti visattikā. Sinehana-
vasena sineho, nānāgatisu kilamathuppādanena kila-
matho, paliveṭhanaṭṭhena¹ latā viyā ti latā.

Latā ubbhijja tiṭṭhatī ti (Dhp. v. 340 b)

hi vuttam. Maman ti maññanavasena maññanā, dura-
gatam pi ākaddhitvā bandhanaṭṭhena bandho, āsīsanatṭ-
ṭhena āsā, ārammaṇarasam pātukāmatāvasena pipāsā,
abhinandanaṭṭhena abhinandanā.

¹ °vedhanaṭṭhena; from icchanti to vuttam cf. Asl. p. 363 sqq.

p. 25. (fol. 1^āh, obv., fifth line). Yāvaticā nāṇassa bhūmī ti samvaṇṇantassa ācariyassa yaṃ nāṇaṃ paṭibhānaṃ, tassa yattako visayo.

p. 25. (fol. 1^āh, rev., third line). Nimittānusārī ti saṅkhāranimittānusārī, tena ten' evā ti niccādisu yaṃ yaṃ paḥinaṃ, tena ten' eva nimittena.

p. 27. (fol. 1^āh, rev., third line from bottom). Tattha yasmā idaṃ imassa padaṭṭhānaṃ idaṃ imassa padaṭṭhānaṃ ti tesam tesam dhammānaṃ padaṭṭhānabhū-tadhammavibhāvanalakkhaṇo padaṭṭhāno-hāro, tasmā pavattiyā mūlabhūtaṃ avijjaṃ ādiṃ katvā sabhāvadhammānaṃ padaṭṭhānaṃ āsanna-kāraṇaṃ niddhārento avijjāya sabhāvaṃ niddisati: sabbadhammayāthāva-asampañivedhalakkhaṇā avijjā ti. Tass' attho: — Sabbesaṃ dhammānaṃ aviparītasabhāvo na sampañivijjhiyati etenā ti sabbadhammayāthāva-asampañivedho. So lakkhaṇaṃ etissā ti sā tathā vuttā. Etena dhammasabhāvapaṭicchādanalakkhaṇā avijjā ti vuttaṃ hoti. Atha vā sammāpañivedho sampañivedho, tassa paṭipakkho asampañivedho. Kattha pana so sampañivedhassa paṭipakkho ti? āha: sabbaṃ | pa | lakkhaṇā ti.

p. 32. (fol. 1^āh, rev., fourth line from bottom). Tesu anulomato paṭiccasamuppādo yathādassito sarāgasadosa-samoha-saṃkilesapakkhena hātabbo ti vutto, paṭilomato pana paṭiccasamuppādo Yo avijjāya tveva asesavirāganirodhā ti ādinā pāliyaṃ vutto, taṃ sandhāya vitarāgavītadosa-vītamoha-ariyadhammehi hātabbo ti vuttaṃ.

p. 32. (fol. 1^āh, rev., last line but one). Tattha kiccato ti paṭhavi-ādīnaṃ phassādīnaṃ ca rūpārūpadhammānaṃ sandhārakasaṅghaṭṭanādi-kiccato tesam tesam vā paccayadhammānaṃ tan taṃ paccayuppannadhammassa paccayabhāvasaṅkhātakiccato, lakkhaṇato ti kakkhalaphusanādi-sabhāvato, sāmāññato ti ruppana-namanādito aniccatādito khandhāyatanādito ca, cutupapātato ti saṅkhatadhammānaṃ bhaṅgato uppādato ca, samānanirodhato samānuppādato cā ti attho. Ettha ca saḥcaraṇaṃ samānahetutā samānaphalatā samānabhūmitā samānavisayatā samānārammaṇatā ti evam-ādayo pi ca saddena saṃgahitā ti daṭṭhabbaṃ.

Nāmaso ti paṭhavī phasso khandhā dhātu Tisso Phusso p. 33. (fol. ce, rev., last line but one).
 ti¹ evam-ādināmavisesena nānaṃ pavattati, ayaṃ sabhāva-nirutti nāma. Paṭhavī ti hi evam-ādikaṃ saddaṃ gahetvā tato paraṃ saṅketadvārena tadatthapaṭipatti tan taṃ aniyatanāmapaññattigahaṇavasen' eva hotī ti.

After having paraphrased the passage beginning with na ca paṭhavim² nissāya, the Commentary adds: — Vuttaṃ h'etaṃ: p. 39. (fol. cau, obv., third line from bottom).
 Namo te purisājañña namo te purisuttama
 yassa tenābhijānāma kiṃ tvaṃ nissāya jhāyati ti,
 thus pointing clearly to A. V, p. 325 sq., where this stanza occurs.

Evam yathānikkhittāya desanāya padaṭṭhānavasena p. 41. (fol. cam, obv., last line but one).
 atthaṃ niddhāretvā idāni taṃ sabhāga-visabhāgadhammavasena āvaṭṭetukāmo tassa bhūmiṃ dassetuṃ Ayuñjantānaṃ vā sattānaṃ yoge yuñjantānaṃ vā ārambho³ ti ādimāha. Tass' attho: — Yoge bhāvanāyaṃ taṃ ayuñjantānaṃ vā sattānaṃ aparipakkañāṇānaṃ vāsanābhāgena āyatiṃ pi jānanatthaṃ ayaṃ desanā ārambho³ yuñjantānaṃ vā paripakkañāṇānaṃ ti.

Tatthā ti tasmim yathāvutte samathe sati. p. 42. (fol. cāh, obv., third line fr. bottom).

Evam vodānapakkhaṃ nikkhipivā tassa visabhāgadhammavasena sabhāgavasena cāvattanaṃ dassetvā idāni samkilesapakkhaṃ nikkhipivā tassa visabhāgadhammavasena sabhāgavasena ca āvattanaṃ dassetuṃ Yathā pi mūle ti gātham āha. p. 42. (fol. cāh, rev., first line).

Idāni na kevalaṃ niddhāriteh'eva visabhāga-sabhāga-dhammehi āvattanaṃ, atha kho pāḷi-āgatehi pi tehi p. 43. (fol. cāh, rev., last line but one).

¹ Tissa and Phussa seem to have been favourite examples, cf. V. V. A. p. 349; Asl. p. 392.

² pathavī.

³ ārabho.

āvattanam āvatta-hāro ti dassanattam Sabbapāpassa akaraṇan ti gātham āha.

p. 44. (fol. cha, rev., fourth line from bottom). Atitena vā¹ Vipassinā bhagavatā yathādhigataṃ desita-bhāvaṃ sandhāya Atitassa maggassā ti vuttam². Vipassino hi ayaṃ bhagavato sammāsambuddhassa pātimokkhuḍḍe-sagāthā ti.

p. 44. (fol. chā, obv., first line). Imāni pāli-āgatadhammānaṃ³ sabhāga-visabhāgadham-māvattanavasena niddhāritāni cattāri saccāni puna pi pāli-āgatadhammānaṃ sabhāga-visabhāgadhammāvattanena āvatta-hāraṃ dassetuṃ Dhammo have rakkhatī ti gātham āha.

p. 47. (fol. chā, rev., second line). Tikkhata ti tikhiṇatā. Sā ca kho na satthakassa viya nisitakaraṇatā, atha kho indriyānaṃ paṭubhāvo ti dassetuṃ Adhimattatā ti āha. Nanu ca ariyamaggo attanā pahātabbakilese anavasesaṃ samucchindatī ti atikhiṇo nāma n'atthī ti? Saccam etaṃ. Tathā pi no ca yathā diṭṭhippattassā ti vacanato saddhā-vimutti-diṭṭhippattānaṃ kilesappahānaṃ pati atthi kāci visesamattā ti sakkā vattuṃ. Ayaṃ pana viseso na idhāhippeto sabbupapattisamatikka-manassa adhippetatā. Yasmā pana ariyamaggena odhiso kilesā pahiyanti tañ ca nesaṃ tathā pahānaṃ magga-dhammesu indriyānaṃ apāṭavapāṭavapāṭavatarapāṭavata-mabhāvena hoti ti yo vajirūpamadhammesu matthakappattānaṃ⁴ aggamaggadhammānaṃ paṭutamabhāvo, ayaṃ idha maggassa tikkhata ti adhippetā. Ten' evāha: ayaṃ dhammo suciṇṇo sabbāhi upapattīhi rakkhatī ti.

p. 48. (fol. chī, rev., first line). So ti yo vāsanābhāgiyasuttasammapaṭiggāhako⁵ so.

p. 49. (fol. chī, rev., second line from bottom). Imāni cattāri suttāni ti imesaṃ suttānaṃ — vāsanābhāgiya-nibbedhabhāgiyānaṃ — vakkhamānānañ ca saṃkilesabhāgiya-asekhabhāgiyānaṃ vasena cattāri suttāni.

¹ The other explanation of the words atitassa maggassa takes magga in the sense of ariyamagga, atṭhaṅgikamagga.

² Cf. Dh. A. p. 344. ³ āgatā° ⁴ mattaka° ⁵ sampapaṭi°

Yojetabbānī¹ ti etena vicaya-hāra-yutti-hāra²-vibhatti-hārassa parikkammaṭṭhānanā ti dasseti. p. 49. (fol. chī, obv., first line).

Evam vāsanābhāgiya-nibbedhabhāgiyabhāvehi dhamme ekādesena vibhajitvā idāni tesam kilesabhāgiya-asekhabhāgiyabhāvehi sādharāṇāsādharāṇabhāvehi vibhajitum Tattha katame dhammā sādharāṇā ti ādi āradham. p. 49. (fol. chī, obv., second line).

Sabbā sā vītarāgehi sādharāṇā ti lokiyasamāpatti — rūpāvacarā arūpāvacarā dibbavihāro brahmavihāro — paṭhamajjhānasamāpattihi evam-ādīhi pariyāyehi sādharāṇā. Kusalā samāpatti pana iminā pariyāyena siyā asādharāṇā. Imam pana dosam passantā keci Yam kiñci | pa | sabbā sā avītarāgehi sādharāṇā ti paṭhanti . . . Yathā micchattaniyatānaṃ aniyatānañ ca sādharāṇā ti vuttam, evam sādharāṇā dhammā na sabbasattānaṃ sādharāṇatāya sādharāṇā. Kasmā? Yasmā aññamaññaṃ paramparam sakamsakam visayam nātivattanti, paṭiniyatam hi tesam pavattiṭṭhānam, itarathā tathā vohāro eva na siyā ti adhippāyo . . . p. 49. (fol. chī, rev., first line).

Evam nānāyehi dhammavibhattim dassetvā idāni bhūmivibhattim padaṭṭhānavibhattiñ ca vibhajitvā dassetum Dassanabhūmī ti ādim āha. p.50.(fol.chu, obv., fourth line from bottom).

Atthanippattipaṭipālanā³ ti yāya icchitassa atthassa nibbattim (sic!) paṭipāleti āgameti, yāya vā nippannam p. 53. (fol. che, rev., last line).

¹ *The subject to yojayitabbā of the text, of course, is suttāni, and the sense must be: — They, i. e. these four Suttas, are to be set out methodically, that is to say, by the preparatory activity of the vicaya-, yutti-, and vibhatti-hāra, and according to phala, sīla, and brahmacariya, and in this manner these (same) four Suttas are to be united.*

² hārā. ³ *All MSS. have nippatti (= skr. niṣṭatti), none has nibbatti (= skr. nirvṛtti). Both words have about the same meaning, but, since in Sinhalese MSS. nibbatti is always or nearly always written with bb, not with pp, as often occurs in Burmese MSS., I have preferred nippatti (in Childers s. v. nipphatti, which, however, is seldom*

attham paṭipāleti rakkhati, ayam abhinandanā nāma yathā-laddhassa atthassa kelāyanā nāmā ti attho. Tam atthannippattim sattasaṅkhārasena vibhajitvā dassento Piyam vā nātin ti ādim āha. Tattha dhamman ti rūpādi-ālambaṇadhammam.

p. 54. (fol. chai, rev., fourth line fr. bottom). Yathā ca buddhānussatiyaṃ vuttan ti yathā buddhānussati-niddese¹ Iti pi, and so on.

p. 57. (fol. chau, obv., third line). Idam vuttam hoti: — Yā desanā-hārādayo viya assā-dādi-padatthavisesaniddhāraṇam akatvā Bhagavato sābhāvikadhammakathāya desanā. Yā tassā paññāpanā, ayam paññatti-hāro. Yasmā pana sā Bhagavato tathā tathā veneyyasantāne yathādhippetam attham nikkhipatī ti nikkhepo, tassa cāyaṃ hāro dukkhādi-saṅkhāte bhāge pakārehi nāpeti, asaṅkarato vā ṭhapeti, tasmā nikkhepa-paññatti ti vutto.

p. 59. (fol. cham, obv., third line). Āhaṭanāpaññatti ti nihaṇapaññatti. Āsāṭikānan ti gunnam vaṇesu nīlamakkhikāhi ṭhapita-aṇḍakā āsāṭikā nāma. Ettha yassa uppannā tassa sattassa anayabyasana-hetutāya āsāṭikā viyā ti āsāṭikā kilesā. Tesam āsāṭikānam abhinighātapaññatti samugghātapaññatti.

p. 62. (fol. chāh, rev., second line). Bhabbarūpo va dissatī ti vippanajjhāsayo pi māyāya sāṭheyyena ca paṭicchāditasabhāvo bhabbajātikam viya attānam dasseti.

p. 63. (fol. ja, rev., second line). Tāni yevā ti tāni asekhāyaṃ vimuttiyaṃ saddhādīni. Ayaṃ indriyehi otaraṇā ti asekhāya vimuttiyā niddhāritehi saddhādīhi indriyehi samvaṇṇanāya otaraṇā. Pañcindriyāni vijjā ti sammāsaṅkappo viya sammāditthiyā upakārakattā paññakkhandhe saddhādīni cattāri indriyāni vijjāya upakārakattā samgaṇhanavasena vuttāni.

written with pph in MSS.) to nibbatti. The Commentary seems to fall out with neither. The meaning of paṭipālanā, according to the first explanation, is 'expectation', and, according to the second, 'guarding'.

¹ Cf. Mahāvastu I, p. 163, 11.

Dhammadhātusaṅgahitā ti atṭhārasa dhātūsu dham- p. 64. (fol. ja,
madhātusaṅgahitā. rev., fifth
line).

Yadi pi pubbe vītarāgatā asekhāvimutti dassitā, tassā p. 64. (fol. ja,
pana paṭipattidassanattam Ayam aham asmī ti anānu- rev., fourth
passī ti dassanamaggo idha vutto ti imam attham dasse- line from
tum Ayam aham asmī ti anānupassī¹ ti² ādi vuttam. bottom).

Atthī ti pi na upetī ti sassato attā ca loko cā ti p. 66. (fol. jā,
pi tanhādīṭṭhi-upāyena² na upeti na gaṇhāti. N'atthī ti obv., second
asassato ti. Atthī n'atthī ti ekaccam sassatam ekaccam line from
asassatan ti. Nev'atthī no n'atthī ti amarāvikkhepa- bottom).
vasena.

No ca ārambhan³ ti na tāva ārambham³ sodheti p. 70. (fol. jā,
ñātum icchitassa atthassa apaniyositattā. rev., last
line).

Suddho ārambho³ ti ñātum icchitassa atthassa p. 71. (fol. jā,
pabodhitattā sodhito ārambho³ ti attho. Aññānapakkhan- rev., last
dānam dvelhakajātānam vā hutvā pucchanakāle pucchitā- line).
nam pucchāvisayo avijaṭam mahāgahanam viya mahāduggam
viya ca andhakāram avibhūtam hoti. Yadā ca Bhagavatā
paṇḍitehi vā Bhagavato sāvakehi apade padam dassentehi
nijjaṭam niggumbam katvā pañhe vissajjite mahatā gan-
dhahatthinā abhibhavitvā obhaggapadālito gahanapadeso
viya vigatandhakāro vibhūto upaṭṭhahamāno visodhito
nāma hoti.

Saggaṃ gametī ti saggagāminiyo. p. 73. (fol. jī,
obv., last
line).

Evam paṭikūlamanasikāram dassetvā puna tattha samma- p. 75. (fol. jī,
sanacāram pālivasen' eva dassetum Tenāha Bhagavā: — obv., last
Yā c'eva kho panā ti ādim āha. line).

Evam sacca-magga-rūpa-dhammavasena adhiṭṭhāna-hāram p. 75. (fol. jī,
dassetvā idāni avijjā-vijjādīnam pi vasena tam dassetum rev., first
Avijjā ti ekattatā ti ādi vuttam. line).

¹ °passati.

² upayena.

³ ārabbh°

p. 76. (fol. ju, rev., first line). Yathā nagaradvāre palighasaṅkhātāya lamgiyā patitāya manussānaṃ nagarapaveso pacchijjati, evam eva¹ yassa sakkāya nagare ayaṃ patitā tassa nibbānasampākaṃ nāṇagamaṇaṃ pacchijjati ti avijjālaṃgi nāma hoti.

p. 76. (fol. ju, rev., second line from bottom). Aniccādīnaṃ vibhāvanavasena vebhabyā . . . uppathapaṭipanne sindhave vidhi-āropanattham patodo viya uppathe dhāvanakūṭacittam vidhi-āropanattham vijjhati ti patodo viyā ti patodo.

p. 77. (fol. je, obv., fourth line). Saraṇo samādhī ti akusalacittekaggatā, sabbo pi vā sāsavo samādhī. Araṇo samādhī ti sabbo kusalābyā-kato samādhī, lokuttaro eva vā. Savero samādhī ti paṭighacittesu ekaggatā. Avero samādhī ti mettāceto-vimutti. Anantaraduke pi es' eva nayo. Sāmisō samādhī ti lokiya-samādhī, so hi anatikkantavaṭṭāmisā-lokāmisatāya sāmiso. Nirāmisō samādhī ti lokuttaro samādhī. Sasaṅkhārasamādhī ti dukkhā-paṭipado dandhābhīṇṇo sukhā-paṭipado ca dandhābhīṇṇo, so hi sasaṅkhārena sappayogena cittaena paccanīkadhamme kicchena kasirena niggahetvā adhigantabbo. Itaro asaṅkhārasamādhī. Ekam-sabhāvito samādhī ti sukkhavipassakassa samādhī. Ubhayamsabhāvito samādhī ti samathayānikassa samādhī. Ubhatobhāvitabhāvāno samādhī (sic!) ti kāyasakkhino ubhatobhāgavimuttassa ca samādhī, so hi ubhayatobhāgehi ubhayatobhāvitabhāvāno.

p. 77. (fol. je, rev., first line). Āgāḷhapāṭipadā ti kāmānaṃ orohanapaṭipatti, kāmāsukhānuyogo ti attho. Nijjhāmapāṭipadā ti kāmassa nijjhāpanavasena khedanavasena pavattā paṭipatti, attakilamathānuyogo ti attho. Akkhamā paṭipadā ti ādisu padhānakaraṇakāle sitādīni asahantassa paṭipadā. Tāni na khamatī ti akkhamā, sahanantassa pana tāni khamatī ti khamā, uppannaṃ kāmavitakkaṃ nādhivāsetī ti ādinā nayena micchāvitakke sametī ti samā, manacchaṭṭhāni indriyāni dametī ti damā paṭipadā.

¹ evaṃ.

Idāni tāva ekattavemattatāvisaye niyojetvā dassetuṃ p. 78. (fol. je, rev., second line from bottom).
 Sutte vā veyyākarāṇe vā ti ādi vuttaṃ.

Evam bāhiraṃ hetu-paccayavibhāgam dassetvā idāni p. 79. (fol. jai, obv., last line).
 ajjhattikaṃ dassetuṃ Ayaṃ hi saṃsāro ti ādi vuttaṃ.
 Tattha avijjā avijjāya hetū ti vutte Kiṃ ekasmiṃ cittup-
 pāde anekā avijjā vijjantī ti āha: Purimikā avijjā pacchi-
 mikāya avijjāya hetū ti. Tena ekasmiṃ kāle hetu-phalā-
 naṃ samavadhānaṃ n'atthī ti etam ev' atthaṃ samattheti.

Idāni yasmā kāraṇaṃ parikkhāro ti vuttaṃ, kāraṇa- p. 79. (fol. jai, rev., second line from bottom).
 bhāvo ca phalāpekkhāya, tasmā kāraṇassa yo kāraṇabhāvo
 yathā ca so hoti, yañ ca phalaṃ yo ca tassa vireso, yo
 ca kāraṇa-phalānaṃ sambandho, taṃ sabbaṃ vibhāvetuṃ
 Avūpacchedattho ti ādi vuttaṃ . . . Yo phalabhūto aññassa
 akāraṇaṃ hutvā nirujjhati, so vūpacchinno nāma hoti,
 yathā taṃ arahato cuticittaṃ. Yo pana attano anurūpassa
 phalassa hetu hutvā nirujjhati, so anupacchinno eva nāma
 hoti. Hetu-phalasambandhassa vijjamānattā ti āha: Avū-
 pacchedattho santati-attho ti.

Kasmā pan' ettha padaṭṭhāna-vevacanāni gahitāni? p. 81. (fol. jau, obv., first line).
 Nanu padaṭṭhāna-vevacanā-hāre eva ayam attho vibhāvito
 ti? Saccam etaṃ. Idha pana padaṭṭhāna-vevacanagahaṇa-
 bhāvanā-pahānānaṃ adhiṭṭhānavisayadassanatthañ c'eva
 tesam adhivacanavibhāgadassanatthañ ca. Evañ hi bhā-
 vanā-pahānāni suviññeyyāni honti sukarāni ca paññāpetuṃ.

Evam suparikammakatāya bhūmiyā nānāvapaṇāni mutta- p. 85. (fol. jam, obv., third line from bottom).
 pupphāni pakiranto viya susikkhitasippācariyavicāritesu
 surattasuvapaṇālaṅkāresu nānāvidharaṃsijālanujjalāni vivi-
 dhāni maṇiratanāni bandhanto viya mahāpaṭṭhaviṃ pari-
 vattitvā pappāṭakojaṃ khādāpento viya yojanikamadhu-
 gaṇḍaṃ piḷitvā sumadhurasam pāyento viya ca āyasmā
 Mahākaccāno nānāsuttapadese udāharanto soḷasa hāre
 vibhajitvā idāni te ekasmiṃ yeva sutte yojetvā dassento
 hārasampātavāraṃ ārabhi, ārabhanto ca yāyaṃ niddesavāre.

p. 85. (fol. jā¹, obv., third line). Tesu saññāvipallāso sabbam uda ko? Aniccādikassa visayassa micchāvasena upaṭṭhitākāragahaṇamattaṃ migapota-kānaṃ tiṇapurisakesu puriso ti uppannasaññā viya. Cittavipallāso tato balavataro, amaṇi-ādike visaye maṇi-ādi-ākārena upaṭṭhahanto tathā sannipāṭhanam viya niccādito sannipāṭhanamattaṃ. Ditthivipallāso pana sabbabalavataro: yaṃ yaṃ ārammaṇaṃ yathā yathā upaṭṭhāti, tathā tathā naṃ sassatādivasena 'idam eva saccaṃ mogham aññaṇ' ti abhinivisanto pavattati. Tattha saññāvipallāso cittavipallāsassa kāraṇaṃ, cittavipallāso ditthivipallāsassa kāraṇaṃ hoti.

p. 86. (fol. jā¹, rev., second line). Puna mūlakāraṇavasena vipallāse vibhajitvā dassetuṃ Dve dhammā cittassa saṃkilesā ti ādim āha.

p. 87. (fol. jhi, obv., third line). . . . idāni vicaya-hārasampātaṃ dassento yasmā desanā-hārapadatthavicayo vicaya-hāro, tasmā desanā-hāre vipallā-sahetubhāvena niddhāritāya taṇhāya kusalādi-vibhāgapavicyamukhena vicaya-hārasampātaṃ dassetuṃ Tattha taṇhā duvidhā ti ādi āradham.

p. 87. (fol. jhu, obv., first line). Tattha so ti adhigatacatutthajhāno yogī, tatthā ti tasmiṃ catutthajhāne adhiṭṭhānabhūte.

p. 88. (fol. jhu, obv., last line). Santato manasikarotī ti aṅasantatāya pi ārammaṇasantatāya pi santā ti manasikaroti. Yato yato hi āruppasamāpattiṃ santato manasikaroti, tato tato rūpāvacarajhānaṃ avūpasantaṃ hutvā upaṭṭhāti, ten' evāha: Tassa uparimaṃ | pa | saṅghahati.

p. 88. (fol. jhū, obv., fourth line). Ettāvata paññāvimuttī ti vuttassa arahattaphalassa samādhimukhena pubbhāgapaṭipadaṃ dassetvā idāni arahattaphalassamādhim dassetuṃ So samādhī ti ādi vuttaṃ . . . Pubbe vuttassa ariyamaggasamādhissa phalabhūto samādhī pañcavidhena veditabbo, idāni vuccamānehi pañcahi paccakkhaṇañānehi attano paccavekkhitabbākārasaṅkhātena pañcavidhena veditabbo.

Appaṅṇasāsavasamādhi viya sasamkhārena sappayoge- p.89.(fol.jhū,
na paccanīkadhamme niggayha kilese vāretvā anadhiga- rev., second
tattā na sasamkhāraniggayha-vārivāvaṭo ti. line).

Evam arahattaphalasangamādhim vibhāgena dassetvā idāni p.89.(fol.jhū,
tassa pubbhāgapaṭipadam samādhivibhāgena dassetum rev., last
So samādhī ti vuttam. Tattha so samādhī ti yo so ara- line but
hattaphalasangamādhissa pubbhāgapaṭipadāyam vutto rūpā- one).
vacaracatutthajhānasamādhī.

Idāni tam samādhim ārammaṇavasena vibhajitvā dasse- p.89.(fol.jhe,
tum Dasa kasiṇāyatanāni ti ādi vuttam. obv., third
line from
bottom).

Yena yenākārenā ti anabhihjhādīsu paccuppannasukha- p.89.(fol.jhe,
tādīsu ca ākāresu yena yena ākārena vutto . . . rev., fourth
line).

So ariyamaggādhigamāya yuttapayutto yogī kālena p.90.(fol.jhe,
samatham samāpajjanavasena kālena vipassanam samma- rev., last
sanavasena vaḍḍhayamāno animittavimokkhamukhādi-saṅ- line but
khātā tisso anupassanā brūheti . . . Tisso anupassanā- one).
uparūparivisesam pāpento sīlakkhandho samādhikkhandho
paññakkhandho ti ete tayo khandhe vaḍḍheti, yasmā pana
tihi khandhehi ariyo atthaṅgiko maggo saṅgahito, tasmā
tayo khandhe bhāvayanto ariyam atthaṅgikam maggam
bhāvayati ti vuttam.

Idāni yesam puggalānam yattha-sikkhantānam visesato p. 90. (fol.
niyyānamukhāni yesaṅ ca kilesānam paṭipakkhabhūtāni jhaī, obv.,
tīṇi vimokkhamukhāni tehi saddhim tāni dassetum Rāga- second line).
carito ti vuttam. Tattha animittavimokkhamukhenā
ti aniccānupassanāya, sā hi niccanimittādisamugghātanena
animitto rāgādīnam samucchadavimuttiyā vimokkho ti
laddhanāmassa ariyamaggassa mukhabhāvato animittavi-
mokkhamukhan ti vuccati. Adhicittasikkhāyā ti sam-
ādhismim.

Paññādhikassa santatisamūhakiccārammaṇādi-ghanavi- p. 90. (fol.
nibbhogena saṅkhāresu atthasuññatā pākāṭā hotī ti visesato jhaī, obv.,
last line but
one).

anattānupassanā paññā padhānā ti āha: Suññatavimokkhamukhaṃ paññakkhandho ti. Tathā saṅkhārānaṃ sarasapabhaṅgutāya ittarakhaṇattā uppannānaṃ tattha tatth'eva bhijjanaṃ sammāsamāhitass'eva pākaṭaṃ hotī ti visesato aniccānupassanā [samādhippadhānā ti āha: Animitta | pa | samādhikkhandho ti. Tathā sīlesu paripūrākārino khantibahulassa uppannaṃ dukkhaṃ aratiṃ ca abhibhuyya viharato saṅkhārānaṃ dukkhatā vibhūtā hotī ti dukkhānupassanā silappadhānā ti āha: Appaṇihita | pa | silakkhandho ti.

p. 91. (fol. jhai, rev., fourth line). Puna tiṇṇaṃ khandhānaṃ samatha-vipassanābhāvaṃ dassetuṃ Silakkhandho cā ti ādi vuttaṃ.

p. 91. (fol. jho, obv., second line). Ariyamaggo hi khippaṃ sakiṃ ekacittakkaṇeṃ'eva catūsu saccesu attanā adhigantabbaṃ adhigacchatī ti na tassa lokiyasamāpattiyā viya vasibhāvanā kiccaṃ atthī ti khippādhigamo ca hotī. Pajahitabbāni accantavimuttivasena pajahanato vimuttādhigamo ca. Lokiyehi mahantānaṃ silakkhandhādīnaṃ adhigamanabhāvato mahādhigamo ca, tesam yeva vipulaphalānaṃ adhigamanato vipulādhigamo ca, attanā katabbassa kassaci anavasesato anavasesādhigamo ca hotī ti.

p. 91. (fol. jho, obv., fourth line from bottom). Iti mahāthero Tasmā rakkhitacittassā ti gāthāya-vasena arahattaphalavimuttimukhena vicaya-hārasampātāṃ niddisanto desanākusalatāya anekehi suttapaḍesehi tassā pubba-bhāgapaṭipadāya bhāvanāvisesānaṃ bhāvanānisamsānaṃ ca vibhajanavasena nānappakārato vicaya-hāraṃ dassetvā idāni dasannaṃ Tathāgatabalānaṃ vasena taṃ dassetuṃ Tattha yo deseti ti ādim āha.

p. 92. (fol. jhau, obv., last line). Sace pi bhavantaragataṃ ariyasāvakaṃ attano ariyasāvakabhāvaṃ ajānantaṃ pi koci evaṃ vadeyya: idaṃ kunnthakippillikaṃ¹ jīvitā voropetvā sakalacakkavāḷagabbhe cakkavattī rajjaṃ paṭipajjāhī ti, n'eva so naṃ jīvitā

¹ kuntakippili°

voropeyya, athāpi evaṃ vadeyyuṃ: sace imaṃ na ghā-tissasi, sīsan te chindissāmā ti, sīsam ev'assa chindeyyuṃ, n'eva so taṃ ghāteyya.

Kutūhalamaṅgalena suddhiṃ pacceyyā ti iminā idam bhavissati ti evaṃ pavattattā kutūhalasaṅkhātena diṭṭha-suta-mutamaṅgalena attano suddhivodānam sadda-heyya.

p. 93. (fol. jham, obv., third line from bottom).

Nanu ca yathā itthilīṅgaṃ evaṃ purisalīṅgaṃ pi Brahmaloke n'atthi, tasmā puriso Mahābrahmā siyā ti na vattabbaṃ siyā? No na vattabbaṃ. Kasmā? Idha purisassa tattha nibbattanato. Itthiyo hi idha jhānaṃ bhāvetvā kālaṃkatvā Brahmaṃpārisajjānaṃ sahaṃyatam upapajjanti, na Mahābrahmānaṃ. Puriso pana tattha na uppajjati ti na vattabbo. Samāne pi tattha ubhayalīṅgābhāve purisasaṅṭhānā 'va tattha Brahmāno na itthisaṅṭhānā. Tasmā suvuttam etaṃ.

p. 93. (fol. jham, rev., second line).

Ṭhānaso ti taṃ khaṇe eva āvajjanasamanantaram, anodhiso ti odhi-abhāvato, kiñci anavasesetvā ti attho.

p. 94. (fol. 1a, obv., fourth line).

Tattha-tattha-gāminī ti tattha tatth' eva nibbāne gāminī. Nibbānassa gamanasilā ti attho. Puna tattha-tattha-gāminī sabbatthagāminīnaṃ paṭipadānaṃ vibhāgaṃ dassetuṃ Tayo rāsī ti ādi vuttam.

p. 96. (fol. 1a, rev., last line but one).

Yathā ca idam nāṇaṃ cakkhudhātu-ādibhedena upādiṇṇakasamkhāralokassa vasena anekadhātu-nānādhātu-lokaṃ pajānāti, evaṃ anupadiṇṇakasamkhāralokassa pi vasena taṃ pajānāti. Paccekabuddhā hi dve ca aggasāvakā upādiṇṇakasamkhāralokass' eva nānattam jānanti, taṃ pi ekadesen' eva na nippadesato, anupādiṇṇakasamkhāralokassa pana nānattam na jānanti. Bhagavā pana imāya nāma dhātuyā ussannāya imassa rukkhassa khandho seto hoti, imassa kālo, imassa maṭṭho, imassa bahalo, imassa tanu taco, imāya nāma dhātuyā ussannāya imassa rukkhassa pattam vaṇṇasaṅṭhānādi-vasena evarūpaṃ nāma

p. 97. (fol. 1a, obv., last line but one).

Taṃ Bhagavā na ovadatī ti taṃ vipākāvaraṇena p.99. (fol. 51, rev., fourth line).
 nivutaṃ puggalaṃ Bhagavā saccapaṭivedhaṃ purakkhatvā¹
 na ovadati, vāsanatthaṃ pana tādisānaṃ pi dhammaṃ
 deseti eva Ajātasattu-ādinā² viya.

Evam kilesantarāyamissakaṃ kammantarāyaṃ dassetvā p.99. (fol. 51, rev., last line but one).
 idāni amissakaṃ kammantarāyaṃ dassetuṃ Imassa ca
 puggalassā ti ādi vuttaṃ.

Sabbesaṃ ti imasmiṃ phalaniddese³ vuttānaṃ sabbe- p.99. (fol. 51, rev., last line).
 saṃ kammānaṃ.

Anantaraphalaniddese vuttakammasamādānapaden' eva p.99. (fol. 50, obv., fourth line from bottom).
 jhānādāni saṃgahetvā dassetuṃ Tathā samādinnānaṃ
 kammānaṃ ti ādi vuttaṃ . . . Tattha tathā samādinnā-
 naṃ ti sukkaṃ sukkavipākaṃ paccuppannasukhaṃ āyatim
 sukhavipākaṃ ti evam-ādipakārehi samādinnesu kammesu
 saṃkilesa ti paṭipakkhadhamavasena kiliṭṭhabhāvo . . .
 Evam saṃkilissatī ti ādisu ayam attho: — Iminā ākārena
 jhānādi-saṃkilissati vodāyati vuṭṭhahatī ti jānanañāṇaṃ
 Bhagavato anāvaraṇaṇāṇaṃ, na tassa āvaraṇaṃ atthī ti.

Ekādasā ti rūpī rūpāni passatī ti ādinā aṭṭhannaṃ p. 100. (fol. 51, rev., second line).
 tiṇṇāṇ ca suññata-vimokkhādināṃ vasena vuttaṃ. Aṭṭhā
 ti tesu ṭhapetvā lokuttare vimokkhe aṭṭha. Sattā ti tesu
 eva nirodhasamāpattim ṭhapetvā satta. Tayo ti suttanta-
 pariyāyena suññata-vimokkhādayo tayo. Dve ti abhi-
 dhammapariyāyena animitta-vimokkhassāsambhavato avasesā
 dve ettha ca paṭipāṭiyā satta appitappitakkhaṇe vikkham-
 bhanavasena paccanikadhammehi vimuccanato ārammaṇe
 adhimuccanato ca vimokkho. Nirodhasamāpatti pana

¹ purikkhitvā.

² Cf. Vin. II, p. 188 sqq.; as to Sunakkhatta, see M. I, p. 68 sq.; II, p. 252 sqq.; as to Puṇṇa (Koliyaputta), called govatika, and Acela, i. e. Seniya, called kukkura-vatika, see M. I, p. 387 sqq.; as to Aṅgulimāla, see M. II, p. 97 sqq.

³ bala^o

sabbaso saññāvedayitehi vimuttattā apagama-vimokkho nāma. Lokuttarā ca tan taṃ maggavajjhakilesehi samuccheda-vasena vimuttattā vimokkho ti ayaṃ viseso veditabbo.

p. 100. (fol.
ñū, obv.,
second
line).

Kukkuṭaṃ vuccati ajaññā jigucchānamukhena tapparamatā. Kukkuṭajhāyī ti puggalādhiṭṭhānena jhānāni vuttāni. Dve paṭhama-dutiyajhānāni ti vuttaṃ hoti. Yo paṭhamam dutiyam vā jhānam nibbattetvā alam ettāvata ti samkocam āpajjati uttari na vāyamaṭi, tassa tāni jhānāni cattāri pi kukkuṭajhānāni ti vuccanti. Taṃ samañgino ca kukkuṭajhāyī. Tesu purimāni dve āsannabalavapaccattikattā visesabhāgiyatābhāvato ca samkilesabhāvena vuttāni, itarāni pana visesabhāgiyatābhāve pi manda-paccatthikattā vodānabhāvena vuttāni ti daṭṭhabbam.

p. 100. (fol.
ñū, obv.,
fifth line).

Visesabhāgiyo samādhī ti paṇeḥi paṭhamajhānādīhi vuṭṭhitassa saññāmanasikārānaṃ dutiyajhānādi-pakkhandanaṃ paṇavodānaṃ bhavaṅgavuṭṭhānaṃ ca vuṭṭhānan ti vuttaṃ. Heṭṭhimam heṭṭhimam hi paṇajhānaṃ uparimassa uparimassa padaṭṭhānaṃ hoti, tasmā vodānaṃ vuṭṭhānan ti vuttaṃ.

p. 100. (fol.
ñū, obv.,
last line
but one).

Tass' eva samādhissā ti tassa antaraphalaniddese jhānādipariyāyehi vuttasamādhissa. Parivārito ti parikkhāro (sic!).

p. 101. (fol.
īe, obv.,
first line).

Tattha . . . imāya mudumajjhatikkhabhedāya anusāsanīyā, evaṃ-dhātuko ti hinādivasena evaṃ ajjhāsayo, evaṃ-adhimuttiko ayaṃ c'assa āsayo ti imassa puggalassa ayaṃ sassatucchepakāro yathābhūtañāṇānulomakhantipakāro vā āsayo. Idaṃ hi catubbidham āsayan ti: — Ettha sattā vasantī ti āsayo ti vuccati, imaṃ pana Bhagavā sattānaṃ āsayam jānanto tesam diṭṭhigatānaṃ vipassanā-ñāṇakammasa kataññānaṃ ca appavattikkhaṇe pi jānāti eva. Vuttaṃ pi c'etaṃ: —

Kāmaṃ sevantaṃ yeva jānāti. Ayaṃ puggalo kāmagaruko kāmāsayo kāmādhimutto ti kāmaṃ sevantaṃ yeva jānāti. Ayaṃ puggalo nekkhamagaruko nekkhamāsayo nekkhamādhī-

mutto ti nekkhamaṃ sevantaṃ yeva jānāti. Byāpādaṃ abyāpādaṃ thīnamiddhaṃ ālokasaññaṃ sevantaṃ yeva jānāti. . . Ayaṃ puggalo thīnamiddhagaruko thīnamiddhāsayo thīnamiddhādhimutto ti.

Nihato Māro bodhimūle ti nihato samucchinnō ki-
 lesamāro bodhirukkhamūle . . . Yasmā pana yadā ara-
 hattamaggena savāsanaṃ sabbe āsavā khepitā, tadā Bhaga-
 vatā sabbaññutaññaṃ adhigataṃ nāma, tasmā yaṃ
 sabbaññutappattā ti ādi vuttaṃ. Ayan tāv' ettha ācari-
 yānaṃ samānattakathā. Paravādī panāha: dasabalaññaṃ
 nāma pāti-ekkaṃ n'atthi, yasmā sabbaññutā pattā viditā
 sabbadhammā ti vuttaṃ, tasmā sabbaññutaññaṃ evāyaṃ
 pabhedo ti. Taṃ na tathā daṭṭhabbaṃ. Aññaṃ eva hi
 dasabalaññaṃ, aññaṃ sabbaññutaññaṃ. Dasabalaññaṃ
 hi sakasakakiccaṃ eva jānāti, sabbaññutaññaṃ taṃ pi
 tato avasesaṃ pi jānāti. Dasabalaññaṃsu hi paṭhamāṃ
 kāraṇākāraṇaṃ eva jānāti, dutiyaṃ kamma-paricchedaṃ
 eva, tatiyaṃ dhātunānāttakāraṇaṃ eva, catutthaṃ ajjhā-
 sayādhimuttim eva, pañcamaṃ kamma-vipākantaram eva,
 chaṭṭhaṃ jhānādīhi saddhimaṃ tesāṃ saṃkilesādim eva,
 sattamaṃ indriyānaṃ tikkhamudubhāvaṃ eva, aṭṭhamaṃ
 pubbenivūṭṭhakhandaṃ santatim eva, navamaṃ sattānaṃ
 cutupapātaṃ eva, dasamaṃ saccaparicchedakaṃ eva.
 Sabbaññutaññaṃ pana etehi jānitaṃ ca tato uttariṃ
 ca pajānāti. Etesāṃ pana kiccaṃ sabbamaṃ na karoti, taṃ
 hi jhānaṃ hutvā appetuṃ na sakkoti, iddhi hutvā vikubbi-
 tuṃ na sakkoti, maggo hutvā kilese khetuṃ na sakkoti.
 Api ca paravādī evaṃ pucchitaṃ: — Dasabalaññaṃ
 etaṃ savitakka-savicāraṃ avitakka-avicāramattaṃ avitak-
 ka-avicāraṃ kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ
 lokiyaṃ lokuttaraṃ ti? Jānanto paṭipāṭiyā satta savitakka-
 savicārāni ti vakkhati, tato parāni dve avitakka-avicārāni
 ti. Āsavakkhayaññaṃ siyā savitakkasavicāraṃ siyā avi-
 takka-avicāramattaṃ siyā avitakkāvicāraṃ ti? Tathā paṭi-
 pāṭiyā satta kāmāvacarāni, tato dve rūpāvacarāni, avasāne
 ekaṃ lokuttaraṃ ti vakkhati. Sabbaññutaññaṃ pana

savitakka-savicāram eva kāmāvacaram eva lokiyam evā ti
niṭṭham ettha gantabbam.

p. 105. (fol. ^{iāh, obv.,} _{second line}). Bhagavā sati-ārakkhena cetasā samannāgato, sabbā
duggatiyo jahatī ti attho, suttamhi vuttam: satiyā cittam
rakkhitabban ti desanānusandhidassanam¹.

p. 106. (fol. ^{iāh, rev.,} _{last line} but one). Paṭipakkhenā ti Arakkhitena cittenā ti gāthāya
(cf. p. 85) paṭipakkhenā ti adhippāyo, atha vā vibhatti-hāre
niddiṭṭhassa akusalapakkhassa paṭipakkhenā ti attho.

p. 108. (fol. ^{ṭa,} _{obv., last line} but one). Tattha yaṃ saccāgamanan ti yaṃ saccato aviparītato
visayassa āgamanam adhigamo ti attho. Yaṃ paccāgamanan
ti pi pāṭho. Tassa yaṃ paṭipaṭivisayassa āgamanam, tan
tam visayādhigamo ti attho.

p. 110. (fol. ^{ṭau, obv.,} _{fourth line}). Kāmasukhallikānuyogan ti kāmasukhassa alliya-
napayogam kāmesu pātabyatam.

p. 110. (fol. ^{ṭau, rev.,} _{fifth line}). Ugghātanigghātan ti uccāvacabhāvam.

p. 110. (f. ^{ṭau,} _{rev., fourth l.} fr. bottom). Roganigghātakan ti rogadhūpasamanam.

p. 111. (fol. ^{ṭam, obv.,} _{fourth line}). Ayaṃ vuccati vīsativatthukā sakkāyaditthī ti
ayaṃ pañcasu upādānakkhandhesu ek'ekasmiṃ catunnam
catunnam gāhānam vasena vīsativatthukā sati vijjamāne
khandhapañcakasaṅkhāte kāye sati vā vijjamānā tattha
ditthī ti sakkāyaditthī.

p. 111. (fol. ^{ṭam, obv.,} _{fifth line}). Lokuttarasammāditthī ti paṭhamamagge sammā-
ditthī. Anvāyikā ti sammāditthiyā anugāmino. Yadā
sammāditthī sakkāyaditthiyā pajahanavasena pavattā, tadā
tassā anuṇabhāvena pavattamānakā ti attho.

¹ I was unable to trace the Sutta in which these words occur. Does this Sutta begin with Sati-ārakkhena cetasā?

Tattha ime vuccanti ucchedavādino ti ime rū- p. 111. (fol.
pādike pañcakkhandhe attato upagacchantā rūpādīnaṃ ūtam, obv.,
aniccabhāvato ucchijjati attā vinassati parammaraṇā ti last line).
evaṃ abhinivisanato ucchedavādino ti vuccanti. Ime
vuccanti sassatavādino ti ime rūpavantam vā attānan
ti ādinā rūpādivinimutto attā añño koci vibhatto ti upa-
gacchantā so nicco dhuvo sassato ti abhinivisanato sassa-
tavādino ti vuccanti.

Vitthārato dvāsaṭṭhi diṭṭhigatānī ti uccheda-sassa- p. 112. (fol.
tadassanaṃ vitthārena Brahmajāle āgatāni dvāsaṭṭhi diṭṭhi- ūtam, rev.,
gatāni (cf. D. I, p. 12 sqq.).¹ fourth line).

Tecattālisam bodhipakkhiyā dhammā ti anicca- p. 112. (fol.
saññā dukkhasaññā anattasaññā pahānasaññā virāgasaññā ūtam, rev.,
nirodhasaññā, cattāro satipaṭṭhānā | pa² | ariyo aṭṭhaṅgiko fifth line).
maggio ti ete tecattālisam bodhipakkhiyā dhammā. Evaṃ
vipassanāvasena paṭipakkham dassetvā puna samathavasena
dassetum Aṭṭha vimokkhā dasa ca kaṣiṇāyatanānī ti vuttam.

Anādi anidhanappavattan ti purimāya koṭiyā abhā- p. 112. (fol.
vato anādi, asati paṭipakkhādhigame santānavasena anu- ūtam, rev.,
pacchedena pavattanato anidhanappavattam. last line but
one).

Tattha diṭṭhivicarito ti ādinā vodānapakkham dasseti. p. 112. (f. ūh,
obv., third l.
fr. bottom).

Catukkamaggaṃ ti paṭipadā-catukkam, paṭipadā hi p. 113. (fol.
maggio ti. Atha vā catukkamaggaṃ ti nandiyāvattassa ūh, rev.,
catuddisāsamkhātam maggaṃ, tā pana catasso disālocana- fourth line
naye āgamissanti. Kim attham puna catukkamaggaṃ from
bottom).

¹ For a summary of these sixty-two heresies, see S. B. E. vol. XXXVI, p. XXIII sqq.

² These are the four Sammappadhānas, the four Iddhipādas, the five Indriyas, the five Balas, the seven Bojjhaṅgas. — The usual number, however, is thirty-seven (cf. The Dharmasaṃgraha, Anecd. Oxon., p. 9; 44), viz. the above named save the six Saññās.

paññapentī ti āha: abudhajanasevitāyā ti ādi . . . ratta-
vāsiniyā ti rattesu rāgābhibhūtesu vasatī ti rattavāsini
. . . āvattanatthan¹ ti samucchindanattham.

p. 113. (fol. 113a, rev., last line). Ayam vuccati nandiyāvatta-nayassa (sic!) bhūmī ti
ayam taṇhā-vijjānam vasena saṃkilesapakkhe dvidisā,
samatha-vipassanānam vasena vodānapakkhe pi dvidisā
catusaccayojanā nandiyāvattassa nayassa samuṭṭhānatāya
bhūmī ti.

p. 113. (fol. 113a, obv., first line). Evam nandiyāvattassa nayassa bhūmiṃ niddisitvā idāni
tassa disābhūtadhamme niddisantena yasmā c'assa disā-
bhūtadhammesu vuttesu disālocana-nayo vutto yeva hoti,
tasmā Veyyākaraṇesu hi ye kusalākusalā ti disālocana-
lakkhaṇam ekadesena paccāmasitvā Te duvidhena upa-
rikkhitabbā ti ādi āradham. Tattha te ti disābhūta-
dhammā. Duvidhenā ti ime saṃkilesadhammā ime
vodānadhammā ti . . . Tam dasseti lokavaṭṭānusārī ca lo-
kavivaṭṭānusārī cā ti. Tass' attho: — Loko eva vaṭṭam
lokavaṭṭam, lokavaṭṭabhāvena anusarati pavattati ti loka-
vaṭṭānusārī, saṃkilesadhammo ti attho. Lokassa lokato vā
vivaṭṭam nibbānam, tam anusarati² anulomanavasena
gacchati ti lokavivaṭṭānusārī, vodānadhammo ti attho.

p. 114. (fol. 114a, rev., third line fr. bottom). Idāni dasavatthukam kilesapuñjam taṇhāvijjāvasena dve
koṭṭhāse karonto Yo ca kabalikāro-āhāro ti ādim āha.

p. 116. (fol. 116a, obv., second line). Yasmā pana kilesā kusalappavattim nivāretvā cittam
pariyādāya tiṭṭhantā maggena asamucchinnā eva vā āsa-
vānam uppattihetu hontī, tasmā anusayato vā pariyuṭṭhā-
nato vā ti vuttam.

p. 116. (fol. 116a, rev., fifth line). Nandūpasecanenā ti lobhasahagatassa sampayuttānan
ti sahajātaakoṭṭiyā itarassa upanissayakoṭṭiyā upasecanan ti
nandūpasecanam, tena nandūpasecanena. Kena pana tam
nandūpasecanan ti āha: rāgasallena nandūpasecanena

¹ oṭṭhanan.

² anussarati.

viññāṇenā ti. Tattha rāgasallenā ti rāgasallena hetu-
bhūtena nandūpasecanena viññāṇenā ti itthambhūtalak-
khaṇe karaṇavacanam.

Idāni āhārādayo-nayānam saṃkilesapakkhe disābhāvena p. 117. (fol.
vavatthapetum Ima catasso disā ti ādi āraddham. ^{ṭhī, obv.,}
third line
fr. bottom).

Tass' attho: — Iti evam vuttapakārā sabbe āhārādayo p. 119. (fol.
lokasaṃkhātavaṭṭānusārino dhammā te-lokadhātutāvaṭṭato ^{ṭhī, rev.,}
last line but
niyyanti niccānupassanādīhi tihi vimokkhamukhehi ti. one).

Tattha dibba-brahma-ariya-āneñjavihāro ti cattāro vi- p. 119. (fol.
hārā, mānappahāna-ālayasamugghāta-avijjāpahāna-bhavū- ^{ṭhu, obv.,}
pasamā cattāro acchariyā abbhutadhammā, saccādhittā- first line).
nādīni cattāri adhiṭṭhānāni, chandasamādhībhāvanādayo
catasso samādhībhāvanā, indriyasaṃvaro tapasaṃkhāto
puññadhammo bojjaṅgabhāvanā sabbūpadhipaṭinissagga-
saṅkhātam nibbānañ ca cattāro sukhabhāgiyā dhammā ti
veditabbam.

Idāni paṭipadādayo vodānapakkhe disābhāvena vavattha- p. 121. (fol.
petum Tattha imā catasso disā ti ādi vuttam. ^{ṭhū, obv.,}
second line).

Puna paṭhamā paṭipadā ti ādi paṭipadā-catukkādīsu p. 122. (fol.
yena yassa puggalassa vodānam tam vibhajitvā dassetum ^{ṭhū, obv.,}
third line).
āraddham.

Yadi pi tīsu vimokkhamukhesu idam nāma vimokkha- p. 123. (fol.
mukham imāya eva paṭipadāya ijjhati ti niyamo n'atthi, ^{ṭhū, obv.,}
fourth line).
yesam pana puggalānam purimāhi dvīhi paṭipadāhi appa-
nihitena vimokkhamukhena ariyamaggādhigamo, tathā
yassa tatiyāya paṭipadāya suññatavimokkhamukhena yassa
ca catutthāya paṭipadāya animittavimokkhamukhena ariya-
maggādhigamo, tesam puggalānam vasena ayam paṭipadā-
vimokkhamukhasaṃsandana.

p. 124. (fol. *tesaṃ vikkīḷitan ti tesaṃ asantāsanajavaparakkamādi-*
thū, obv., *visesayogena sīhānaṃ buddhānaṃ paccekabuddhānaṃ*
third line *buddhasāvakaṇāṇ ca vikkīḷitaṃ vihaṇaṃ, yad idaṃ*
from *āhārādi-kilesavatthusamatikkamanamukhena saparasantāne*
bottom). *paṭipadādi-sampādanā, idāni āhārādīnaṃ paṭipadādihi yena*
samatikkamanaṃ, taṃ nesaṃ paṭipakkhabhāvaṃ dassento
Cattāro āhārā, tesaṃ paṭipakkho catasso paṭipadā ti
ādim āha.

p. 124. (fol. *Tesaṃ vikkīḷitan ti ettha yad etaṃ vikkīḷitaṃ nāma*
thū, rev., *bhāvetabbānaṃ boddhipakkiyadhamānaṃ bhāvanā sa-*
second line). *cchikātabbānaṃ phalanibbānānaṃ sacchikiriyā ca, tathā*
pahātabbassa dasavatthukassa kilesapuñjassa tadaṅgādi-
vasena pahānaṃ byantikiriyā¹ anavasesanaṃ ti, idāni taṃ
samkhepena dassento Indriyādhiṭṭhānaṃ vikkīḷitaṃ vipari-
yāsānadhiṭṭhānaṃ ti āha.

p. 124. (fol. *Idāni ugghaṭṭitaññū-ādi puggalattayavasena tipukkhalā-*
thū, rev., *nayassa bhūmiṃ vibhāvetukāmo, yasmā pana nayānaṃ*
last line but *aññamaññānupavesassa icchitattā sīhavikkīḷita-nayato ti-*
one). *pukkhalā-nayo nigacchati, tasmā paṭipadāvibhāgato cattāro*
puggale sīhavikkīḷita-nayassa bhūmiṃ niddisitivā tato eva
ugghaṭṭitaññū-ādi-puggalattaye niddhāretuṃ tattha Ye²
dukkhāya paṭipadāyā ti ādi āradhāṃ.

p. 125. (fol. *Tattha Yo sādharmaṇāyā ti dukkhā-paṭipadāya khip-*
the, obv., *pābhīññāya sukhā-paṭipadāya dandhābhīññāya ca niyyāti*
second line). *ti sambandho. Kathaṃ pana paṭipadā-dvayaṃ ekassa*
sambhavati ti? Na yidaṃ eva datṭhabbaṃ: ekassa pugga-
lassa ekasmiṃ dve paṭipadā sambhavanti ti. Yathāvuttāsu
pana dvīsu paṭipadāsu yo yāya kāyaci niyyāti, ayaṃ
vipaṇcitaññū ti. Ayam ettha adhippāyo. Yasmā pana
Aṭṭhasāliniyaṃ paṭipadā calati na calati ti vicāraṇāyaṃ
calati ti vuttaṃ³, tasmā ekassa pi puggalassa jhānantara-
maggantaresu paṭipadābhedo icchito vā ti.

¹ °kriyā.

² yo.

³ Asl. p. 236: — Ettha pana paṭipadā calati na calati ti? Calati.

Kasmā pan' ettha nayānaṃ uddesānukkamena niddeso kato ti? Nayānaṃ nayehi sambhavadassanattamaṃ. Paṭhamanayato hi puggalādhiṭṭhānavasena tatiyanayassa tatiyanayato ca dutiyanayassa sambhavo ti imassa visesassa dassanattamaṃ paṭhamanayānantaraṃ tatiyanayo tatiyanayānantaraṃ ca dutiyanayo niddiṭṭho, dhammādhiṭṭhānavasena pana tatiyanayato dutiyanayo, dutiyanayato paṭhamanayo pi sambhavati ti imassa visesassa dassanattamaṃ ante Taṇhā ca avijjā cā ti ādinā paṭhamanayassa bhūmi dassitā. Ten' eva hi Cattāri hutvā tīṇi honti, tīṇi hutvā dve honti ti vuttaṃ. Yadi evaṃ dve hutvā cattāri honti, dve hutvā tīṇi honti, tīṇi hutvā cattāri honti ti ayaṃ pi nayo vattabbo siyā ti. Saccam etaṃ, ayaṃ pana nayo atthato dassito evā ti katvā na vutto, yasmā tīṇaṃ atthanayānaṃ aññamaññaṃ anupaveso icchito sati ca anupaveso tato viniggamo pi sambhavati evā ti. Ayaṃ ca attho Peṭakopadesena vibhāvetabbo. Tatthāyaṃ ādito paṭṭhāya vibhāvanā: cattāro puggalā taṇhācarito duvidho mudindriyo tikkhindriyo ca, tathā diṭṭhacarito ti. Tattha taṇhācarito mudindriyo dukkhāya paṭipadāya dandhābhiññāya niyyāti, tikkhindriyo dukkhāya paṭipadāya khippābhiññāya niyyāti, diṭṭhacarito pana mudindriyo sukhāya paṭipadāya dandhābhiññāya niyyāti, tikkhindriyo sukhāya paṭipadāya khippābhiññāya niyyāti . . . Tathāyaṃ pāli: tattha ye diṭṭhacaritā sattā, te kāmesu dosadiṭṭhī, na ca tesam kāmasukhe anu-sayā samūhatā, te attakilamathānuyogam anuyuttā viharanti, tesam Satthā vā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacāri 'kamehi n'atthi attho' ti . . .

p. 126. (fol. the, rev., first line).

Imāni cattāri suttāni ti imāni saṃkilesabhāgiyādāni cattāri suttāni. Sādhāraṇāni katāni ti saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca saṃkilesabhāgiyaṃ ca asekhābhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ cā ti evaṃ padantarasaṃyojanavasena missitāni katāni. Aṭṭha bhavanti ti purimāni cattāri imāni cattāri ti evaṃ aṭṭha bhavanti. Tāni yeva aṭṭha suttāni sādhāraṇāni katāni soḷasa bhavanti ti tāni yeva tathā vuttāni aṭṭha suttāni vāsanā-

p. 128. (fol. 67, obv., second line).

bhāgiyañ ca asekhabhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca asekhabhāgiyañ ca saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca neva saṃkilesabhāgiyañ ca na vāsanābhāgiyañ ca na nibbedhabhāgiyañ ca na asekhabhāgiyañ cā ti evaṃ sādharmaṇi katāni purimāni aṭṭha imāni aṭṭhā ti soḷasa bhavanti. Tesu cattāro ekakā chadukā, cattāro tikā eko catukko, aparo pi eko catukko ti ayaṃ pi vibhāgo veditabbo. Tatthāpi dve dukā dve tikā dve catukkā ca pāliyaṃ anāgatā ti veditabbā.

Idāni imassa paṭṭhānassa sakalasāsanasaṃgahitabhāvaṃ vibhāvetuṃ Imehi soḷasahi suttehi bhinnehi navavidhaṃ suttaṃ bhinnaṃ bhavati ti vuttaṃ. Tass' attho: — Imehi saṃkilesabhāgiyādihi soḷasahi suttehi paṭṭhānanayena vibhattehi suttageyyādi navavidhaṃ pariyattisāsanasaṅkhātāṃ suttaṃ bhinnaṃ soḷasadhā vibhatti hoti. Iminā soḷasavidhena paṭṭhānena asaṅgahito pariyattisāsanassa padeso n'atthi ti adhippāyo. Kathaṃ pana saṃkilesabhāgiyādi bhāvo gahetabbo ti? āha: gāthāya gāthā anumitabbā ti ādi. Tattha gāthāya gāthā anumitabbā ti ayaṃ gāthā viya gāthā saṃkilesabhāgiyā ti vā vāsanābhāgiyā ti vā nibbedhabhāgiyā ti vā asekhabhāgiyā ti vā anumitabbā, anuminetvā takketvā jānitabbā ti attho. Sesapadesu pi es'eva nayo. Ettha ca gāthā-veyyākaraṇavinimuttā sabbā pariyatti suttēna ti padena saṃgahitā ti daṭṭhabbaṃ.

p. 133. (fol. 3ai, rev., third line from bottom).

Kokālikaṃ hi miyamānaṃ ovaḍantena āyasmatā Mahā-moggallānena bhāsitaṃ imā gāthā ti¹ ... Vibhūtā ti vigatābhūtā akalikavādi . . . bhūnahū ti bhūtihanaka attano buddhivināsaka. Purisāntā ti purisādhama. Kalī ti alakkhipurisa.

p. 133. (fol 4o, obv., fourth line).

Sambādhabyūhan ti byūhā vuccanti anibbidhā racchāyo. Ye supaviṭṭhamaggen'eva nigacchanti, te sam-

¹ I cannot trace these verses in the printed Piṭaka texts.

bādā byūhakā, etthā ti sambādhabhyūham. Iminā pi tassa
nagarassa ghanavāsam eva dīpeti.

Attā pī ti sitakathitavikkhepitādīni akarontehi attā pi p. 137. (fol.
rakkhitabbo hoti. Tathā karonto hi sāmī dubbhako eso ^{dau, rev.,}
ti niggahetabbo hoti. _{fourth line})

Pañham puṭṭho (sic!) viyākāsi Sakkassa iti me p. 140. (fol.
sutan ti yathā Bhagavā pañham puṭṭho Sakkassa byākāsi, ^{dau, rev.,}
evam mayā pi sutan ti āyasmā Mahāmogallāno attanā _{second line})
yathāsutaṃ taṃ Bhagavato vadati.

Anagantāna¹ vinipātan ti apāyupapattiṃ anupa- p. 141. (fol.
gantvā. _{am, rev.,}
_{fourth line}
_{fr. bottom}).

Dhammā ti anulomapaccayākārapaṭivedhasādhakā bo- p. 145. (fol.
dhipakkhiyadhammā . . . Dhammā ti catu-ariyasacca- ^{dāh, obv.,}
dhammā. _{last line}).

Aññātuñchena yāpentan ti kulesu aññāto niccanavo p. 145. (fol.
yeva hutvā uñchena piṇḍacariyāya yāpentaṃ. Atha vā ^{dāh, rev.,}
abhilakkhitesu issarajanagehesu kaṭukabhaṇḍasambhāraṃ _{last line})
sugandhabhojanaṃ pariyesantassa uñchanam ñātuñchanam
nāma, gharapaṭipāṭiyā pana dvāre ṭhitena laddhasamissa-
kabhojanaṃ aññātuñchanam nāma. Idam idha adhippetam.

Cattāro hi pahārā: omaṭṭho, ummaṭṭho, maṭṭho, vimaṭṭho. p. 146. (fol.
Tattha upari ṭhatvā adhomukhaṃ dinnapahāro omaṭṭho ^{dāh, obv.,}
nāma, adho ṭhatvā uddhamukhaṃ dinnapahāro ummaṭṭho _{fourth line}
nāma, aggalasuci viya vinivijjhivā kato maṭṭho nāma, seso _{from}
sabbo pi vimaṭṭho nāma. Imasmiṃ pana ṭhāne omaṭṭho _{bottom})
gahito, so hi sabbadāruṇo duruddharaṇasallo duttikiccho
antodoso antopubbalohito ca hoti, pubbalohitaṃ anikkha-
mitvā vaṇamukhaṃ pariyonanditvā tiṭṭhati, pubbalohitaṃ
niharitukāme ti mañcena saddhiṃ bandhitvā adhosiro

¹ The reading of this Gerund in the three MSS. of the text of the Nett. is anāgantūna.

kātabbo hoti, maraṇaṃ vā maraṇamattaṃ vā dukkhaṃ pāpuṇāti.

p. 146. (fol. third line from bottom). Virato kāmasaññāyā ti yāya kāyaci sabbato kāmasaññāya catutthamaggasampayuttāya samucchadaviratiyā virato. Viratto ti pi pāṭho. Kāmasaññāyā ti pana bhummavacanāṃ hoti. Sagāthakavagge¹ kāmasaññāsū ti pāṭho.

p. 147. (fol. 5th hā, rev., fifth line). After having quoted from S. I, p. 215 the verse Yass' ete . . . no socatī ti, Dhammapāla says: — Gāthaṃ avasesaṃ katvā udāhaṭaṃ. Ālavakasutte hi imā gāthā Ālavakena Kathaṃ su labhate paññaṃ ti ādinā puṭṭhena Bhagavatā bhāsītā ti.

p. 147. (fol. 4th hā, obv., third line). Kumārakā dhaṅkam iv'ossajantī ti yathā kumārakā kiḷantā kākaṃ suttena pāde bandhitvā ossajanti khi-penti, evaṃ kusalamanāṃ akusalavitakkā kuto samuṭṭhāya ossajantī ti pucchā.

p. 149. (fol. 4th dhu, rev., last line but one). Saṃkaro² tihi mittakaraṇa-lañjadāna-balarāsisaṃkaḍḍhanānaṃ nāmaṃ.

p. 155. (fol. 4th hā, rev., fourth line from bottom). Sa-ūmin ti ādisu kilesa-ūmihi sa-ūmiṃ, kilesāvaṭṭehi sāvattāṃ, kilesagahehi sagahaṃ, kilesarakkhasehi sarakkhasaṃ. Kodhupāyāsassa vā vasena sa-ūmiṃ, kāmaguṇavasena sāvattāṃ, mātuḡamavasena sagahaṃ sarakkhasaṃ.

p. 156. (fol. 4th ho, rev., first line). Rogaṃ (sic!) vadati attano ti taṃ taṃ attanā puṭṭhaṃ dukkhaṃ abhāvitakāyatāya adhivāsetuṃ asak-konto 'aho dukkhaṃ, tādisaṃ dukkhaṃ mayhaṃ Satthuno pi mā hotū' ti ādinā vilapanto vadati.

p. 157. (fol. 4th hau, rev., first line). Bhūtaratan ti itthi purise puriso itthiyā ti evaṃ aññaṃ aññaṃ sattesu rataṃ, tato eva bhavā aparimuttā.

¹ = S. I, p. 53, but no MS. of the published text has this reading, and besides there are other variations from it in the stanzas as given in the *Netti*.

² The passage where this word occurs is to be found also *Jāt. VI*, p. 28, 6sq.

Abhijātiyo ti jātiyo. Kaṇhābhijātiyo (sic!) ti kaṇhe nīce kule jāto. Kaṇhaṃ dhammaṃ abhijāyati ti kālakaṃ dasavidhaṃ dussiladhammaṃ pasavati karoti, so taṃ abhijāyitvā niraye nibbatteti. Sukkaṃ dhammaṃ ti ayaṃ pubbe pi puññānaṃ akatattā nicakule nibbatto 'idāni puññaṃ karissāmi' ti puññaśākhātā sukkaṃ paṇḍaraṃ dhammaṃ abhijāyati. So tena sagge nibbattati. Akaṇhaṃ asukkaṃ nibbānaṃ ti nibbānaṃ hi sace kaṇhaṃ bhavēyya, kaṇhavipākaṃ dadeyya, sukkaṃ sukka-vipākaṃ dadeyya, dvinnaṃ pi appadānato pana akaṇhaṃ asukkaṃ ti vuttaṃ. Nibbānaṃ ti c'ettha arahattaṃ adhippetā. Taṃ hi kilesanibbānante jātattā nibbānaṃ nāma. Taṃ esa abhijāyati pasavati karoti. Sukkābhijātiko ti sukke ucce kule jāto. Sesāṃ vuttanāyena eva veditabbaṃ. Kaṇhaṃ kaṇhavipākaṃ ti ādikassa kammacatukkassa attho heṭṭhā Hārasampātavāre (p. 98) vibhatto eva.

p. 158. (fol. qhau, rev., third line from bottom)

Evāṃ soḷasavidhena sāsana-paṭṭhānaṃ nānāsuttehi udāharaṇavasena vibhajitvā idāni aṭṭhavīsatividhena sāsana-paṭṭhānaṃ dassentena yasmā ayaṃ paṭṭhānavibhāgo mūlapadehi saṃgahito na imassāpi tehi asaṃgahito padeso atthi, tasmā mūlapadaṃ vibhajitabbatāṃ ca dassetuṃ tattha Katame aṭṭhārasa mūlapadā ti pucchāya vasena mūlapadāni uddharitvā Lokikaṃ lokuttaraṃ ti ādinā navatikā thavo cā ti aṭṭhavīsatividhaṃ sāsana-paṭṭhānaṃ uddiṭṭhaṃ.

p. 161. (fol. dhap, rev., third line).

Tattha sajja khīraṃ ti taṃ khaṇaṃ yeva dhenuyā thanehi nikkhantaṃ abhuṇhakhīraṃ. Muccatī ti pariṇamati. Idaṃ vuttaṃ hoti¹: — Yathā dhenuyā thanato nikkhantaṃ khīraṃ taṃ khaṇaṃ yeva na muccati na pariṇamati na dadhibhāvaṃ gacchati, takkādi-ambilasamāyogato pana parato kālantarena pakatiṃ jahati dadhibhāvaṃ pāpuṇāti, evam eva² pāpakammaṃ pi kiriyakkhaṇe yeva na vipaccati, yadi vipacceyya nānāgatīnaṃ sahāvatṭhānaṃ siyā, na koci pāpakammaṃ kātuṃ visaheyya,

p. 161. (fol. dhā, obv., first line).

¹ See Dh. A. p. 261, but do not overlook the diversity between the two sources.

² evaṃ.

yāva pana kusalābhinibbattakkhandhā dharanti, tāva taṃ te rakkhanti tesam bheda apāyesu nibbattāpanavasena vipaccanti.

p. 173. (fol. 7u, obv., first line). Ye ca sikkhāsārā ti ye yathā samādiṇṇaṃ silavatādisaṅkhātaṃ sikkhaṃ sārato gahetvā ʔhitā. Tenāha: Silaṃ vataṃ jivitaṃ brahmacariyaṃ ti. Tattha yaṃ na karomī ti oramati, taṃ silaṃ, yaṃ vesabhojanakiccacaraṇādi, taṃ vataṃ, jivitaṃ ti ājivo, brahmacariyaṃ ti methunā virati, upaʔṭṭhānasārā ti. etesaṃ silādīnaṃ anuʔṭṭhānasārā. Etehi evaṃ saṃsārasuddhī ti tāni sārato gahetvā ʔhitā ti attho.

p. 174. (fol. 7u, obv., last line but one). Oliyanti eke ti sassato attā ca loko cā ti oliyanataṇhābhinivesavasena avaliyanti ekacce. Atidhāvanti eke ti ekacce ucchijjati vinassati attā ca loko¹ cā ti avatidhāvanābhinivesavasena atikkamanti.

p. 186. (fol. 7u, obv., third line). Maggo c'ane kāyatanaṃ (sic!) pavutto ti aʔṭṭhatim-sārammaṇavasena anekehi kāraṇehi maggo kathito, evaṃ sante kissa bhita hutvā ayaṃ janatā dvāsaʔṭṭhidiʔṭṭhiyo aggahesī ti vadati.

p. 188. (fol. 7ap, rev., fourth line from bottom). Dhammo ca kusalapakkhato ti tassa Satthuno dhammo ca kusalo anavajjo anavajjattā eva paʔipakkhehi rāgādihi kilesehi sabbatitthiyavādehi aparikkhato.

p. 188. (fol. 7āh, obv., first line). Nirūpadāho ti rāgapariḷāhādihi anupadāho.

p. 189. (fol. 7āh, obv., fifth line). Maggassa hi: —

Maggo pantho patho pajjo añjasaṃ vaṭumāyanaṃ nāvā uttarasetu ca kullo ca bhisisaṅgamo ti.

p. 189. (fol. 7āh, rev., third line from bottom). Evaṃ duvidhaṃ pi sāsanapaʔṭṭhānaṃ nānāsuttapadāni udāharantena vibhajitvā idāni saṃkilesabhāgiyādihi saṃsandetvā dassetaṃ puna Lokaṃ suttan ti ādi āraddhaṃ.

¹ lokā.

Evam lokiyatikassa samkilesabhāgiyādihi catūhi padehi p.189. (fol.ta, saṃsandanaṃ dassetvā iminā nayena sesatikānaṃ sesapa- obv., second dānañ ca saṃsandanaṃ suviññeyyan ti taṃ anuddharitvā line). samkilesabhāgiyādīnaṃ sammatikkamaṇaṃ dassetuṃ Vā- sanābhāgiyaṃ suttan ti ādi vuttaṃ.

Idāni tikapadeh' eva saṃsandetvā dassetuṃ Lokuttaran p. 189. (fol. ti ādi vuttaṃ. ta, obv., last line).

Yo sotāpanno hutvā ekam eva attabhāvaṃ janetvā ara- p. 189. (fol. hattam pāpuṇāti, ayaṃ ekabijī nāma . . . so ekam yeva ta, rev., first line). mānusakaṃ bhavaṃ nibbattitvā dukkhass' antaṃ karoti, ayaṃ vuccati puggalo ekabijī ti. Yo pana dve vā tiṇi vā kulāni sandhāvitvā saṃsaritvā dukkhass' antaṃ karoti, ayaṃ kolaṃkolo nāma . . . Yo pana satta bhava saṃsaritvā dukkhass' antaṃ karoti, ayaṃ sattakkhattupa- ramo nāma . . . Yo saddhaṃ dhuraṃ katvā sotāpatti- maggaṃ nibbatteti, so maggakkhaṇe saddhānusaṃsārī nāma hoti . . . Yo pana paññaṃ dhuraṃ katvā sotāpattimaggaṃ nibbatteti, so maggakkhaṇe dhammānusaṃsārī nāma.

Yo Avihādisu tattha tattha āyuvemajjhaṃ apatvā pari- p. 190. (fol. nibbāyati, ayaṃ antarāparinibbāyī, yo pana āyuve- tā, rev., third line). majjhaṃ atikkamitvā arahattaṃ pāpuṇāti, ayaṃ upa hacca- parinibbāyī, tathā Avihādisu upapanno asaṅkhārena appayogena arahattaṃ adhigacchati, ayaṃ asaṅkhāra- parinibbāyī, yo pana asaṅkhārena sampayogena ara- hattam adhigacchati, ayaṃ sasaṅkhāraparinibbāyī, uddhaṃ uparūpari Brahmaloḷe upapatti soto etassā ti uddhamsoto, paṭisandhivasena akaniṭṭhe gacchati ti akaniṭṭhagāmi . . .

. . . ubhoḷi bhāgehi rūpakāya-nāmakāyasaṅkhātato p. 190. (fol. ubhato bhāgato vimuttatā ubhatobhāgavimutto nāma. ti, obv., third line). Samasīsinaṃ ti ettha tividho samasīsī: iriyāpathasamasīsī, rogasamasīsī, jīvitasamasīsī ti. Tatra yo ṭhānādisu iriyā- pathesu yen' eva iriyāpathena samannāgato hutvā vipassa- naṃ ārabhi, ten' eva iriyāpathena arahattaṃ patvā

parinibbāyati, ayaṃ iriyāpathasamasīsi nāma. Yo pana ekaṃ rogaṃ patvā antoroge eva vipassanaṃ paṭṭhapetvā arahattaṃ patvā ten' eva rogena parinibbāyati, ayaṃ rogasamasīsi nāma. Palibodhasīsaṃ taṇhā, bandhanasīsaṃ māno, parāmāsasīsaṃ diṭṭhi, vikkhepasīsaṃ uddhaccaṃ, kilesasīsaṃ avijjā, adhimokkhasīsaṃ saddhā, paggahasīsaṃ viriyaṃ, upaṭṭhānasīsaṃ sati, avikkhepasīsaṃ samādhi, dassanasīsaṃ paññā, pavattasīsaṃ jīvitindriyaṃ, gocarasīsaṃ vimokkha, saṅkhārasīsaṃ nirodho ti terasasu sīsesu kilesasīsaṃ avijjaṃ arahattamaggo pariyādiyati, pavattasīsaṃ jīvitindriyaṃ cuticittaṃ pariyādiyati. Tattha avijjā-pariyādāyakaṃ cittaṃ jīvitindriyaṃ pariyādātum na sakkoti, jīvitindriyapariyādāyakaṃ avijjaṃ pariyādātum na sakkoti. Aññaṃ avijjāpariyādāyakaṃ cittaṃ, aññaṃ jīvitindriyapariyādāyakaṃ. Yassa c'etaṃ sīsadvayaṃ samaṃ pariyādānaṃ gacchati, so jīvitasamasīsi nāma. Kathaṃ pan' idaṃ samaṃ hoti ti? Vārasamatāya. Yasmiṃ hi vāre maggavutṭhānaṃ hoti, sotāpattimagge pañca paccavekkhaṇāni, sakadāgāmiṃmagge pañca, anāgāmiṃmagge pañca, arahattamagge cattārī ti ekūnavīsatiṃ paccavekkhaṇāṇāṇe paṭiṭṭhāya bhavaṅgaṃ otarivā parinibbāyato imāya vārasamatāya idaṃ ubhayasīsapariyādānaṃ pi samaṃ hoti nāma. Tenāyaṃ puggalo jīvitasamasīsi ti vuccati.

p.191.(fol.ti,
rev., third
line from
bottom).

Samudayo-kilesā ti ettha samudayo ti etena samudaya-pakkhiyā vuttā, kilesā ti ca kilesavanto saṃkiliṭṭhā ti attho.

p.192.(fol.tu,
obv., second
line).

Ettha ca yathā saṃkilesabhāgiyādīnaṃ aññamaññaṃ saṃsaggato anekavidho paṭṭhānabhedo icchito, evaṃ lokiyasattādiṭṭhānādi saṃsaggato pi anekavidho paṭṭhānabhedo sambhavati. Pāliyaṃ pana ubhayatthā pi ekadesadassana-vasena āgatattā nayadassanaṃ ti veditabbam. Sakkā hi iminā nayena viññunā te niddhāretun ti. Yathā ca saṃkilesabhāgiyādīnaṃ lokiyādīnaṃ ca viṣuṃ viṣuṃ saggabhedavasena ayaṃ paṭṭhānabhedo anekavidho labbhati, evaṃ ubhayesaṃ pi saṃsaggavasena ayaṃ nayo yathārahaṃ

labbhate 'va, labbhati hi lokikaṃ suttaṃ kiñci saṃkilesa-
bhāgiyaṃ kiñci vāsanābhāgiyaṃ. Tathā lokuttaraṃ suttaṃ
kiñci nibbedhabhāgiyaṃ kiñci asekhabhāgiyaṃ ti. Sesesu pi
es' eva nayo. Evaṃ soḷasavidhe paṭṭhāne aṭṭhavīsatividhaṃ
paṭṭhānaṃ pakkipitvā aṭṭhavīsatividhe ca paṭṭhāne soḷa-
savidhaṃ pakkipitvā yathārahaṃ dukatikādibhedena sam-
bhavato paṭṭhānavibhāgo veditabbo. So ca kho tīsu
piṭakesu labbhamānassa suttapadassa vasena. Yasmā pana
tāni tāni suttapadāni udāharaṇavasena niddhāretvā imasmiṃ
atthe vitthāriyamāne atipapañco hoti. Atibhārikā ca Netti-
saṃvaṇṇanā, sakkā ca iminā nayena viññunā ayam attho
viññātum, tasmā na taṃ vitthārayimhā. Ten' eva hi
pāliyaṃ aññamaññasamsaggavasena paṭṭhānavibhāgo eka-
desen' eva dassito, na nippadesato ti. Ettāvata ca.

Hārena ye ca paṭṭhāne suvidūnaṃ vinicchayaṃ
vibhajanto navaṅgassa sāsanaṃ atthavaṇṇanaṃ (1)

Nettipakaraṇaṃ dhiro gambhīraṃ nipuṇaṃ ca yaṃ
adesayi mahāthero Mahākaccāyano vasi (2)

Saddhamāvatarapaṭṭhāne paṭṭhane¹ Nāgasavhaye¹
Dhammāsokamahārāja-vihāre vasatā mayā. (3)

Cīraṭṭhitatthaṃ yātassa āraddhā atthavaṇṇanā
udāharaṇasuttānaṃ lakkhaṇānaṃ ca sabbaso (4)

Atthaṃ pakāsayantī sā anākulavinicchayā
samattā sattavīsāya pāliyā bhānavārato. (5)

Iti taṃ saṅkharontena yaṃ taṃ adhigataṃ mayā
puññaṃ tassānubhāvena lokanāthassa sāsanaṃ (6)

Ogāhetvā visuddhāya silādipaṭipattiyā
sabbe pi dehino hontu vimuttirasabhāgino. (7)

Cīraṃ tiṭṭhatu lokasmiṃ sammāsambuddhasāsanaṃ
tasmīṃ sagāravā niccaṃ hontu sabbe pi paṇino. (8)

Sammā vassatu kālena devo pi jagatippati
saddhammanirato lokaṃ dhammen' eva pasāsātū ti. (9)

Badaratitthavihāre vāsinā ācariya-Dhammapālena katā
Nettipakaraṇassa atthavaṇṇanā samattā ti.

¹ See S. Beal, Buddhist Records, II, p. 233, n. 131.

APPENDIX I.

Dhammapāla's Excursion on the Hārasampāta-section.

*Manopubbaṅgamā dhammā manoseṭṭhā manomayā
manasā ce pasannena bhāsati vā karoti vā
tato naṃ sukham anveti chayā va anupāyinī ti*

(Dhp. v. 2).

1. Tattha katamo desanā-hārasampāto?

Manopubbaṅgamā dhammā ti mano ti khandhavavatthā-
nena viññāṇakkhandhaṃ deseti, āyatanavavatthānena ma-
nāyatanam, dhātuvavatthanena viññāṇadhātum, indriyava-
vatthānena manindriyam.

Katame dhammā pubbaṅgamā?

Cha dhammā pubbaṅgamā: kusalānaṃ kusalamūlāni,
akusalānaṃ akusalamūlāni.

Sādhīpatikānaṃ adhipati, sabbacittuppādānaṃ indriyāni.

Api ca imasmim sutte mano adhippeto. Yathā balag-
gassa rājā pubbaṅgamo, evaṃ eva¹ dhammānaṃ mano
pubbaṅgamo.

Tattha tividhena mano pubbaṅgamo: nekkhamachandena,
abyāpādachandena, avihimsāchandena.

Tattha alobhassa nekkhamachandena mano pubbaṅga-
maṃ, adosassa abyāpādachandena mano pubbaṅgamaṃ,
amohassa avihimsāchandena mano pubbaṅgamaṃ.

Manoseṭṭhā ti mano tesam dhammānaṃ seṭṭhaṃ visiṭṭhaṃ
uttamaṃ pavaraṃ mūlaṃ pamukhaṃ pāmokkhaṃ. Tena
vuccati: manoseṭṭhā ti. Manomayā ti manena katā manena
nimmitā manena nibbattā, mano tesam paccayo. Tena
vuccati: manomayā ti.

¹ evaṃ.

Te pana dhammā chandasā mudānītā anāvīlasaṅkappa-
samuṭṭhānā phassasamodhānā vedanakkhandho saññākkhandho
sañkhārakkhandho.

Manasā ce pasannenā ti yā saddhā saddahanā okappaṇā
abhippasādo iti. Iminā pasādena upeto samupeto upagato
samupagato sampanno samannāgato. Tena vuccati: pa-
sannenā ti.

Idaṃ manokammaṃ bhāsati vā ti vacikammaṃ karoti
vā ti kāyakammaṃ, iti dasa kusalakamma pathā dassitā.
Tato ti dasavidhassa kusalakammaṃ katattā upacittatā.
Nan ti yo so katapuñño katakusalo katabhiruttāno, taṃ
puggalaṃ. Sukhaṃ ti duvidhaṃ sukhaṃ: kāyikaṃ cetasikaṃ
ca. Anveti ti anugacchati.

*Idh' assu puriso appahīnānusayo saṃyojanīyesu dhammesu
assādaṃ anupassati. So saṃyojanīyesu dhammesu assādaṃ
anupassanto yathādīṭṭhaṃ yathāsutaṃ sampattibhavaṃ
pattheti. Icc assa avijjā ca bhavataṇhā ca anubaddhā honti.
So yathādīṭṭhaṃ yathāsutaṃ sampattibhavaṃ patthento
pasādaniyavattusmiṃ cittaṃ pasādeti saddahati okappeti.
So pasannacitto tividhaṃ puññakriyāvattuṃ anutīṭṭhati:
dānamayaṃ, silamayaṃ, kāyena vācāya bhāvanāmayaṃ
manasā. So tassa vipākaṃ paccanubhoti dīṭṭhe 'va dhamme
upapajje vā apare vā pariyāye. Iti kho paṇ' assa avijjā-
paccayā sañkhārā, sañkhārapaccayā viññāṇaṃ, viññāṇa-
paccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāya-
tanapaccayā sukhavedaniyo phasso, phassapaccayā vedanā ti.*

Evam santam taṃ sukham anveti.

*Tass' evaṃ vedanāya aparāparaṃ parivattamānāya uppaj-
jati taṇhā, taṇhāpaccayā upādānaṃ | pa | samudayo hoti ti.*

Tattha yaṃ mano ye ca manopubbaṅgamā dhammā yaṃ
ca sukhaṃ, ime vuccanti pañcakkhandhā. Te dukkhasaccaṃ.
Tesam purimakāraṇabhūtā avijjā bhavataṇhā ca samuda-
yasaccaṃ.

Tesam pariññāya pahānāya Bhagavā dhammaṃ deseti,
dukkhassa pariññāya samudayassa pahānāya.

Yena pariñānāti, yena pajahati, ayaṃ maggo, yattha ca
maggo pavattati, ayaṃ nirodho. Imāni cattāri saccāni.

Evam āyatanadhātu-indriyamukhenāpi niddhāretabbāni.

Tattha samudayena assādo, dukkhena ādīnavo, magga-nirodhehi nissaraṇaṃ.

Sukhassa anvayo phalaṃ, manasā pasannena kāyavacī-samihā upāyo, manopubbaṅgamattā dhammānaṃ attano sukhakāmena pasannena manasā vacīkammaṃ kāyakammaṃ ca pavattetabban ti ayaṃ Bhagavato āṇatti.

Ayaṃ desanā-hārasampāto.

2. Tattha katamo vicayo-hārasampāto?

Mananato ārammaṇavijānato mano.

Mananalakkaṇe sampayuttesu ādipaccakaraṇato pubbaṅ-gamo.

Īhabhāvato nissatta-nijjivaṭṭhena dhammā.

Gāmesu gāmaṇī viya padhānaṭṭhena mano seṭṭho.

Etesan ti manoseṭṭhā saha-jātādipaccayabhūtena manasā nibbattā ti manomayā.

Akālussiyato ārammaṇassa okappanato ca pasannena, vacīviññattivipphāro tathā sādīyanato ca bhāsati, copana-kāyavipphāro tathā sādīyanato ca karoti.

Tathā pasutattā anaññattā ca tato ti vuttaṃ.

Sukhanato satabhāvato iṭṭhabhāvato ca sukhan ti vuttaṃ.

Katūpacitattā avipakkavipākattā ca anvetī ti vuttaṃ.

Kāraṇāyattavuttito asaṃkantito ca chāyā va anupāyini ti vuttaṃ.

Ayaṃ anupadavicayato vicayo-hārasampāto.

3. Tattha katamo yutti-hārasampāto?

Manassa dhammānaṃ ādhipaccayo gato pubbaṅgamatā yujjati. Tato eva tesam manassa anuvattanato dhammānaṃ manoseṭṭhatā yujjati. Saha-jātādipaccayavasena manasā nibbattattā dhammānaṃ manomayatā yujjati. Manasā pasannena samuṭṭhānaṃ kāyavacīkammaṃ kusalabhāvo yujjati. Yena kusalakammaṃ upacitaṃ, taṃ chāyā viya sukhaṃ anvetī ti yujjati.

Ayaṃ yutti-hārasampāto.

4. Tattha katamo padaṭṭhāno-hārasampāto?

Mano manopavicārānaṃ padaṭṭhānaṃ, manopubbaṅgamā dhammā sabbassa kusalapakkhassa padaṭṭhānaṃ, bhāsati ti sammāvācā, karoti ti saṃmākammanto, te sammā-ājivassa padaṭṭhānaṃ, sammā-ājivo saṃmāvāyāmassa padaṭṭhānaṃ,

so sammāsatiyā padaṭṭhānaṃ, manasā pasannenā ti ettha pasādo saddhindriyaṃ, taṃ sīlassa padaṭṭhānaṃ, sīlaṃ samādhissa padaṭṭhānaṃ, samādhi paññāyā ti yāva vimutti-
ñānadassanā yojetabbaṃ.

Ayaṃ padaṭṭhāno-hārasampāto.

5. Tattha katamo lakkhaṇo-hārasampāto?

Manopubbaṅgamā dhammā ti manopubbaṅgamatā, vacanena dhammānaṃ chandapubbaṅgamatā pi viriyapubbaṅgamatā pi vīmaṃsāpubbaṅgamatā pi vuttā hoti.

Adhipateyyalakkhaṇe chandādīnaṃ manasā ekalakkhaṇattā. Tathā nesam saddhā pubbaṅgamatā pi vuttā hoti.

Indriyalakkhaṇena saddhādīnaṃ manasā ekalakkhaṇattā.

Manasā ce pasannenā ti yathā manassa pasādasamannā-gamo taṃ samuṭṭhānānaṃ kāyavacīkammānaṃ anavajjabhāvalakkhaṇaṃ, evaṃ cītassa sati-ādisamannā-gamo pi nesam anavajjabhāvalakkhaṇaṃ yonisomanasikārasamuṭṭhā-nabhāvena ekalakkhaṇattā.

Sukham anvetī ti sukhānugamanavacanena sukhasa pac-cayabhūtānaṃ manāpiyarūpādīnaṃ anugamo vutto hoti. Tesam pi kammaṃpaccayatāya ekalakkhaṇattā ti.

Ayaṃ lakkhaṇo-hārasampāto.

6. Tattha katamo catubyūho-hārasampāto?

Manopubbaṅgamā ti ādisu.

Mano ti ādīnaṃ padānaṃ nibbaṇaṃ niruttaṃ.

Taṃ padaṭṭhaniddesavasena veditabbaṃ, padaṭṭho ca vuttanayena suviññeyyo 'va.

Ye sukkena atthikā, tehi pasannena manasā kāyavacī-manokammāni pavattetabbāni ti ayam ettha Bhagavato adhippāyo.

Puññakriyāya aññesaṃ pi pubbaṅgamā hutvā tattha tesam sammā-upanetāro, imassā desanāya nidānaṃ. Chādvarādhipatirājā-cittānuparivattino dhammā. Cītassa ekadhammassa sabbe 'va vasam anvaḡū ti evam-ādisamāna-yanena imassā desanāya saṃsandanaṃ desanānusandhi. Padānusandhaya pana suviññeyyā 'vā ti.

Ayaṃ catubyūho-hārasampāto.

7. Tattha katamo āvatto-hārasampāto?

Manopubbaṅgamā dhammā ti.

Tattha yāni tīṇi kusalamūlāni, tāni aṭṭhannaṃ sammattānaṃ hetu. Ye sammattā, ayaṃ aṭṭhaṅgiko maggo, yaṃ mano sahanāmarūpaṃ, idaṃ dukkhaṃ, asamucchinnā purimanippannā avijjā bhavataṇhā, ayaṃ samudayo, yattha teṣaṃ pahānaṃ, ayaṃ nirodho ti imāni cattāri saccāni.

Ayaṃ āvatto-hārasampāto.

8. Tattha katamo vibhatti-hārasampāto?

Manopubbaṅgamā dhammā, — manasā ce pasannena, — tato naṃ sukham anveti ti.

Na yidaṃ yathārutavasena gahetabbaṃ.

Yo hi samaṇe vā brāhmaṇe vā pāṇātipātīmhi micchādīṭṭhike micchāpaṭipanne sakaṃ cittaṃ pasādeti, pasannena ca cittena abhūtaguṇābhithavanavasena bhāsati vā nipaccākāraṃ vāssa yaṃ karoti, na tato naṃ sukham anveti, dukkhaṃ eva pana na taṃ tato cakkaṃ va vahato padam anveti. Iti¹ idaṃ vibhajjabyākaraṇiyaṃ. Yaṃ manasā ce pasannena bhāsati vā karoti vā, tañ ce vacikkammaṃ kāyakammañ ca sukhavedaniyaṃ ti. Taṃ kissa hetu? Sammaggatehi sukhavedaniyaṃ, micchāgatehi dukkhavedaniyaṃ ti.

Kathaṃ panāyaṃ pasādo daṭṭhabbo?

Nāyaṃ pasādo, pasādapaṭirūpako pana micchādhimokkho ti vadāma.

Ayaṃ vibhatti-hārasampāto.

9. Tattha katamo parivatto-hārasampāto?

Manopubbaṅgamā ti ādi.

Yaṃ manasā paduṭṭhena bhāsati vā karoti, dukkhamaṇasānugāmi. Idaṃ hi suttaṃ etassa ujupaṭipakkho.

Ayaṃ parivatto-hārasampāto.

10. Tattha katamo vevacano-hārasampāto?

Manopubbaṅgamā ti.

Mano cittaṃ manāyatanaṃ manindriyaṃ manoviññāṇaṃ manoviññāṇadhātū ti pariyāyavacanaṃ.

Pubbaṅgamā pure cārino ti pariyāyavacanaṃ.

Dhammā attabhāvā² ti pariyāyavacanaṃ.

Seṭṭhaṃ paṭṭhānaṃ pavaraṇaṃ ti pariyāyavacanaṃ.

¹ it°

² attābhāvā.

Manomayā manonibbattā manosambhūtā ti pariyāyavacanam.

Pasannena saddahantena okappentenā ti pariyāyavacanam.

Sukham sātamaṃ vedayitan ti pariyāyavacanam.

Anveti anugacchati anubandhatī ti pariyāyavacanam.

Ayam vevacano-hārasampāto.

11. Tattha katamo paññatti-hārasampāto?

Manopubbaṅgamā ti.

Ayam manaso kiccapaññatti.

Dhammā ti sabhāvapaññatti, kusalakammaphapaññatti.

Manoseṭṭhā ti padhānapaññatti.

Manomayā ti sahaḷātapaññatti.

Pasannenā ti saddhindriyena samannāgatapaññatti, asaddhiyassa paṭikkhepapaññatti.

Bhāsati vā karoti vā ti sammāvācā-sammākammantānam nikkhepapaññatti.

Tato nam sukham anvetī ti kammassa phalānubandhapaññatti, katassa avināsapaññatti ti.

Ayam paññatti-hārasampāto.

12. Tattha katamo otaraṇo-hārasampāto?

Mano ti viññāṇakkhandho, dhammā ti vedanā-saññāsāṅkhārakkhandhā, bhāsati vā karoti vā ti kāyavacivīññattiyo, tāsamaṃ nissayo cattāro mahābhūtā ti rūpakkhandho ti.

Ayam khandhehi otaraṇā.

Mano ti abhisāṅkhāraviññāṇan ti manogahaṇena avijjāpaccayā saṅkhārā gahitā ti saṅkhārapaccayā viññāṇam, samudayo hotī ti.

Ayam paṭiccasamuppādena otaraṇā ti.

Ayam otaraṇo-hārasampāto.

13. Tattha katamo sodhano-hārasampāto?

Mano ti ārambho¹ neva padasuddhi na arambhasuddhi².

Manopubbaṅgamā ti padasuddhi, na ārambhasuddhi².

Tathā dhammā ti yāva sukhan ti padasuddhi, na ārambhasuddhi².

¹ ārabbhho.

² ārabbhha°

Sukham anveti ti pana padasuddhi c'eva ārambhasuddhi¹ cā ti.

Ayaṃ sodhano-hārasampāto.

14. Tattha katamo adhiṭṭhāno-hārasampāto?

Manopubbaṅgamā dhammā manoseṭṭhā manomayā ti ekattaṃ.

Manasā ce pasannenā ti vemattatā.

Tathā manasā ce pasannenā ti ekattaṃ.

Bhāsati vā karoti vā ti vemattatā.

Tathā manasā ce pasannenā ti ekattatā.

So pasādo duvidho: ajjhatañ ca byāpādavikkhambhanato bahiddhā ca okappanato.

Tathā sampattibhavahetubhūto pi vaḍḍhihetubhūto vā ti ayaṃ vemattatā.

Tayidaṃ suttaṃ dvīhi ākārehi adhiṭṭhātappaṃ: hetunā ca yo pasannamānaso, vipākena ca yo sukhavedaniyo ti.

Ayaṃ adhiṭṭhāno-hārasampāto.

15. Tattha katamo parikkhāro-hārasampāto?

Manopubbaṅgamā ti.

Ettha mano ti kusalaviññāṇaṃ. Tassa ñāṇasampayut-tassa alobho adoso amoho ti tayo sampayuttā hetū, ñāṇa-vippayuttassa alobho adoso ti dve sampayuttā hetū. Sabbesaṃ avisesena yonisomanasikāro hetu, cattāri sampatticakkāni paccayo.

Tathā saddhammasavanaṃ tassa ca dānādivasena pavattamānassa deyyadhammādayo dhammā ti c'ettha vedanādināṃ iṭṭhārammaṇādayo.

Tathā phasso viññāṇassa vedanādayo pasādassa saddhey-yavattukusalābhisamkhāro vipākasukhassa paccayo ti.

Ayaṃ parikkhāro-hārasampāto.

16. Tattha katamo samāropano-hārasampāto?

Manopubbaṅgamā dhammā ti.

Mano ti puññacittaṃ. Taṃ tividdhaṃ: dānamayaṃ, silamayaṃ, bhāvanāmayan ti.

Tattha dānamayassa alobho padaṭṭhānaṃ, silamayassa

¹ ārabha°

adoso padaṭṭhānaṃ, bhāvanāmayassa amoho padaṭṭhānaṃ. Sabbesaṃ abhippasādo padaṭṭhānaṃ.

Saddhājāto upasaṅkamati upasaṅkamanto payirupāsati ti suttaṃ vitthāretabbaṃ.

Kusalacittaṃ sukhasa iṭṭhavipākassa padaṭṭhānaṃ, yonisomanasikāro kusalassa cittaṃ padaṭṭhānaṃ, yoniso hi manasikaronto kusalacittaṃ adhiṭṭhāti kusalacittaṃ bhāveti. So anuppanānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, uppanānaṃ kusalānaṃ dhammānaṃ | pa | padahati. Tass' evaṃ catūsu sammappadhānesu bhāviyamānesu cattāro satipaṭṭhānā yāva ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchatī ti.

Ayaṃ bhāvanāya samāropanā.

Sati ca bhāvanāya pahānañ ca siddham evā ti.

Ayaṃ samāropano-hārasampāto.

Tathā:

Dadato puññaṃ pavaḍḍhati saṃyamato veraṃ na cīyati kusalo ca jahāti pāpakaṃ rāgadosamohakkhayā sa nibbuto ti
(M. P. S. p. 48; Ud. p. 85).

Tattha dadato puññaṃ pavaḍḍhati ti dānamayaṃ puñña-kriyavatthu vuttaṃ. Saṃyamato veraṃ na cīyati ti silamayapuñña-kriyavatthu vuttaṃ. Kusalo ca jahāti pāpakan ti lobhassa ca dosassa ca mohassa ca pahānāya. Tena bhāvanāmayayaṃ puñña-kriyavatthu vuttaṃ. Rāgadosamohakkhayā sa nibbuto ti anupādā-parinibbānaṃ āha.

Dadato puññaṃ pavaḍḍhati ti alobho kusalamūlaṃ. Saṃyamato veraṃ na cīyati ti adoso kusalamūlaṃ. Kusalo ca jahāti pāpakan ti amoho kusalamūlaṃ. Rāgadosamohakkhayā sa nibbuto ti tesāṃ nissaraṇaṃ vuttaṃ.

Dadato puññaṃ pavaḍḍhati ti silakkhandhassa padaṭṭhānaṃ. Saṃyamato veraṃ na cīyati ti samādhikkhandhassa padaṭṭhānaṃ. Kusalo ca jahāti pāpakan ti paññakkhandhassa vimuttikkhandhassa padaṭṭhānaṃ.

Dānena oḷārikānaṃ kilesānaṃ pahānaṃ, silena majjhimānaṃ, paññāya sukhumānaṃ.

Rāgadosamohakkhayā sa nibbuto ti katāvibhūmiṃ dasseti.

Dadato puññaṃ | pa | jahāti pāpakan ti sekhabhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti aggaphalam vuttaṃ.

Tathā dadato puññaṃ | pa | na cīyati ti lokiyakusalamūlaṃ vuttaṃ. Kusalo ca jahāti pāpakan ti lokuttarakusalamūlaṃ vuttaṃ. Rāgadosamohakkhayā sa nibbuto ti lokuttarassa kusalamūlassa phalaṃ vuttaṃ.

Dadato | pa | na cīyati ti puthujjanabhūmi dassitā. Kusalo ca jahāti pāpakan ti sekhabhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti asekkhabhūmi dassitā.

Dadato | pa | na cīyati ti saggagāminipaṭipadā vuttā. Kusalo ca jahāti pāpakan ti sekhavimutti. Rāgadosamohakkhayā sa nibbuto asekkhavimutti vuttā.

Dadato | pa | na cīyati ti dānakathaṃ, silakathaṃ, saggakathaṃ, lokiyānaṃ dhammānaṃ desanaṃ āha. Kusalo ca jahāti pāpakan ti loke ādīnavānupassanāya saddhiṃ sāmukkaṃsikaṃ dhammadešanaṃ āha. Rāgadosamohakkhayā sa nibbuto ti tassā desanāya phalam āha.

Dadato puññaṃ pavaddhati ti dhammadānaṃ āmisadānaṃ ca vadati. Saṃyamato veraṃ na cīyati ti pānātipātā veramaṇiyā sattānaṃ abhayadānaṃ vadati. Evaṃ sabbāni pi sikkhāpadāni vitthāretabbāni. Tena ca silasaṃyamena sīle paṭiṭṭhito cittaṃ saṃyameti, tassa samatho pāripūriṃ gacchati. Eso samathe ṭhito vipassanākosallayogato kusalo ca jahāti pāpakaṃ, rāgaṃ jahāti dosaṃ jahāti mohamaṃ jahāti ariyamaggena sabbe pi pāpake akusale dhamme jahāti. Evaṃ paṭipanno ca rāgadosamohakkhayā sa nibbuto ti rāgādīnaṃ parikkhayā dve pi vimuttiyo adhigacchati ti.

Ayaṃ suttaniddeso.

1. Tattha katamo desanā-hārasampāto?

Imasmiṃ sutte kiṃ desitaṃ?

Dve sugatiyo: devā ca manussā ca, dibbā ca pañca kāmagaṇā mānusakā ca pañca kāmagaṇā, dibbā ca pañcupādānakkhandhā mānusakā ca pañcupādānakkhandhā.

Idaṃ vuccati dukkhaṃ ariyasaccaṃ.

Tattha kāraṇabhāvena purima-purimanippannā taṃhā samudayo ariyasaccan ti assādo ca ādīnavo, sabbassa purimehi dvīhi padehi niddeso.

Dadato | pa | na cīyatī ti kusalo ca jahāti pāpakan ti maggo vutto. Rāgadosamohakkhayā sa nibbuto ti dve nibbānadhātuyo: sa-upādisesā ca anupādisesā ca. Idam nissaraṇaṃ, phalādīni pana yathārahaṃ veditabbāni.

Ayaṃ desanā-hārasampāto.

2. Vicayo ti.

Dadato puññaṃ pavaḍḍatī¹ ti iminā paṭhamena padena tividhaṃ pi dānamayaṃ silamayaṃ bhāvanāmayayaṃ puñña-kriyavatthu vuttaṃ. Dasavidhassa pi deyyadhammassa pariccāgo vutto. Tathā chabbidhassa pi rūpādi-ārammaṇassa.

Samyamato veraṃ na cīyatī ti dutiyena padena averā asapattā abyāpādā ca paṭipadā vuttā.

Kusalo ca jahāti pāpakan ti tatiyena padena nānuppādo aññāṇanirodho sabbo pi ariyo aṭṭhaṅgiko maggo sabbe pi bodhipakkhiyā dhammā vuttā.

Rāgadosamohakkhayā sa nibbuto ti rāgakkhayena rāga-virāgā cetovimutti, mohakkhayena avijjāvirāgā paññāvimutti vuttā ti.

Ayaṃ vicaya-hārasampāto.

3. Yuttī ti.

Dāne ṭhito ubhayaṃ paripūreti macchariyappahānaṃ ca puññābhisandaṃ cā ti atthe sā yuttī.

Silasamyame ṭhito ubhayaṃ paripūreti upacārasamādhim appanāsamādhim cā ti atthe sā yuttī.

Pāpake dhamme pajahanto dukkhaṃ parijānāti nirodhaṃ sacchikaroti maggaṃ bhāveti ti atthe sā yuttī.

Rāgadosamohesu sabbaso parikkhīnesu anupādisesāya nibbānadhātuyā parinibbāyatī ti atthe sā yuttī ti.

Ayaṃ yuttī-hārasampāto.

4. Padaṭṭhānaṃ ti.

Dadato puññaṃ pavaḍḍhatī ti cāgādhiṭṭhānassa padaṭṭhānaṃ, samyamato veraṃ na cīyatī ti saccādhiṭṭhānassa padaṭṭhānaṃ, kusalo ca jahāti ti pāpakan ti paññādhiṭṭhānassa padaṭṭhānaṃ, rāgadosamohakkhayā sa nibbuto ti upasamādhīṭṭhānassa padaṭṭhānaṃ ti.

Ayaṃ padaṭṭhāno-hārasampāto.

¹ vaḍḍhatī.

5. Lakkhaṇo ti.

Dadato ti etena peyyavajjama atthacariyama samānattatā ca dassitā ti veditabbā. Saṅgahavatthubhāvena ekalakkhaṇattā. Saṃyamato ti etena khanti-mettā-avihiṃsā-anudda-
yādayo dassitā ti veditabbā. Verānuppādanalakkhaṇena ekalakkhaṇattā. Verama na cīyatī ti etena hiri-ottappa-
apicchatā-santuṭṭhi-ādayo dassitā. Verāvaḍḍhanena eka-
lakkhaṇattā. Tathā ahirikānottappādayo anajjhetabbabhā-
vena ekalakkhaṇattā. Kusalo ti etena kosalladīpanena
sammāsaṅkappādayo dassitā. Maggaṅgādibhāvena eka-
lakkhaṇattā. Jahātī pāpakan ti etena pariññābhisamayā-
dayo pi dassitā. Abhisamayalakkhaṇena ekalakkhaṇattā.
Rāgadosamohakkhayā ti etena avasiṭṭhakilesādīnaṃ pi
khayā dassitā. Khetabbabhāvena ekalakkhaṇattā ti.

Ayama lakkhaṇo.

6. Catubyūho ti.

Dadato ti gāthāyama Bhagavato ko adhippāyo?

Ye mahābhogataṃ patthayissanti, te dānaṃ dassanti
dālididiyama pahānāya. Ye averataṃ icchanti, te pañca
verāni pajahissanti. Ye kusaladhammehi chandikāmā, te
aṭṭhaṅgikama maggaṃ bhāvēssanti. Ye nibbāyitukāmā, te
rāgadosamohaṃ jahissanti ti.

Ayama ettha Bhagavato adhippāyo.

Evama nibbācananidānasandhaya vattabbā ti.

Ayama catubyūho.

7. Āvatto ti.

Yāṇ ca adadato macchariyama yaṇ ca asaṃyamato verama
yaṇ ca akusalassa pāpassa appahānaṃ, ayama paṭipakkha-
niddesena samudayo. Tassa alobhena ca adosena ca amo-
hena ca dānādīhi pahānaṃ, imāni tīṇi kusalamūlāni. Tesama
paccayo aṭṭha sammattāni, ayama maggo. Yo rāgadosa-
mohānaṃ khayā, ayama nirodho ti.

Ayama āvatto.

8. Vibhatti ti.

Dadato puññaṃ pavaḍḍhati ti.

Ekamsena yo bhayahetu deti, rāgahetu deti, āmisakiñ-
cikkahetu deti, na tassa puññaṃ vaḍḍhati. Yāṇ ca

daṇḍadānaṃ satthadānaṃ paraviheṭhanattham¹, apuññaṃ assa pavaḍḍhati. Yaṃ pana kuṣalena cittaṇa anukampanto vā apacāyamāno vā annaṃ deti pānaṃ vatthaṃ yānaṃ mālaṃ gandhaṃ vilepanaṃ seyyāvasathaṃ padipeyyaṃ deti sabbasattānaṃ vā abhayaḍānaṃ deti, mettacitto hi tajjhāsayo nissaraṇasaññi dhammaṃ deseti.

Samyamato veraṃ na cīyati ti.

Ekamsena bhayūparatassa cīyati. Kiṃ kāraṇaṃ?

Yaṃ asamatto. Bhayūparato diṭṭhadhammikassa bhāyati 'mā maṃ rājāno gahetvā hatthaṃ vā chindeyyuṃ, jīvaṇṇaṃ pi sūle uttāseyyuṇ' ti. Tena samyamena veraṃ na cīyati. Yo pana evaṃ samāno veraṃ na cīyati, yo pana evaṃ samādiyati, pānātipātassa pāpako vipāko diṭṭhe c'eva dhamme abhisamparāye ca, evaṃ sabbassa akusalassa, so tato ārammati. Iminā samyamena veraṃ na cīyati. Samyamo nāma sīlaṃ. Taṃ catubbidhaṃ: cetanāsīlaṃ, cetasikaṃ sīlaṃ, saṃvaro sīlaṃ, avitikkamo sīlaṇ ti.

Kusalo ca jahāti pāpakaṇ ti pāpapahāyakaṃ sattatim̃sa bodhipakkhiyā dhammā vattabbā ti.

Ayaṃ vibhatti.

9. Parivattano ti.

Dadato puññaṃ pavaḍḍhati, adadato pi puññaṃ pavaḍḍhati, na dānaṃyikaṃ.

Samyamato veraṃ na cīyati, asamyamato pi veraṃ na cīyati, dānaṇa paṭisaṅkhānabalena bhāvanābalena.

Kusalo ca jahāti pāpakaṃ, akusalo pana na jahāti.

Rāgadosaṃohakkhayā sa nibbuto, tesam̃ aparikkhayā n'atthi nibbuti ti.

Ayaṃ parivattano.

10. Vevacano ti.

Dadato puññaṃ pavaḍḍhati, pariccāgato kusalaṃ upa-cīyati, anumodato pi puññaṃ pavaḍḍhati, cittapasādato pi veyyāvaccakriyāya pi, samyamato pi silasaṃvarato soraccato², veraṃ na cīyati, pāpaṃ na vaḍḍhati, akusalaṃ na

¹ °vihedhanattham.

² sorajjato.

vaḍḍhati, kusalo paṇḍito nipuṇo medhāvī parikkhako, jahāti samucchindati samugghāṭeti.

Ayaṃ vevacano.

11. Paññatti ti.

Dadato puññaṃ pavaḍḍhatī ti lobhassa paṭinissagga-paññatti, alohassa nikkhepapaññatti. Saṃyamato veraṃ na cīyatī ti dosassa vikkhambhanapaññatti, adosassa nikkhepapaññatti. Kusalo ca jahāti pāpakan ti mohassa samugghāṭapaññatti, amohassa bhāvanāpaññatti, rāgado-samohassa pahānapaññatti, alohādosāmohassa bhāvanā-paññatti. Rāgadosamohakkhayā sa nibbuto ti kilesānaṃ paṭipassaddhipaññatti, nibbānassa sacchikiriyāpaññatti ti.

Ayaṃ paññatti.

12. Otaṇo ti.

Dadato puññaṃ pavaḍḍhatī ti dānaṃ nāma saddhādīhi indriyehi hotī ti.

Ayaṃ indriyehi otaṇā.

3. Saṃyamato veraṃ na cīyatī ti saṃyamo nāma sīlakkhandho ti.

Ayaṃ khandhehi otaṇā.

Kusalo ca jahāti pāpakan ti pāpahānaṃ nāma tīhi vimokkhehi hoti. Tesāṃ upāyabhūtāni tīṇi vimokkhamukhāni ti.

Ayaṃ vimokkhamukhehi otaṇā.

Rāgadosamohakkhayā sa nibbuto ti vimuttikhandho.

So ca dhammadhātu dhammāyatanañ cā ti.

Ayaṃ dhātūhi ca āyatanehi ca otaṇā ti.

Ayaṃ otaṇo.

13. Sodhano ti.

Dadato ti ādikā padasuddhi, no ārambhasuddhi¹.

Rāgadosamohakkhayā sa nibbuto ti ayaṃ padasuddhi ca ārambhasuddhi cā ti.

Ayaṃ sodhano.

14. Adhiṭṭhāno ti.

Dadato ti ayaṃ ekattatā. Cāgo pariccāgo dhammadānaṃ

¹ ārabha° throughout.

āmisadānaṃ abhayadānaṃ aṭṭha dānāni vitthāretabbāni, ayaṃ vemattatā.

Samyamo ti ayaṃ ekattatā. Pātimokkhasaṃvaro sati-saṃvaro ti ayaṃ vemattatā.

Kusalo ca jahāti pāpakan ti ayaṃ ekattatā. Sakkāyaditṭhiṃ pajahati vicikicchāṃ pajahati ti ādikā, ayaṃ vemattatā.

Rāgadosamohakkhayā sa nibbuto ti ayaṃ ekattatā. Sa-upādisesā nibbānadhātu anupādisesā nibbānadhātu ti ayaṃ vemattatā ti.

Ayaṃ adhiṭṭhāno.

15. Parikkhāro ti.

Dānassa pāmojjaṃ paccayo, alobho hetu. Samyamassa hirottappādayo paccayo, yonisomanasikāro adoso ca hetu. Pāpapahānassa samādhī yathābhūtañāṇadassanaṃ ca paccayo, tisso anupassanā hetu. Nibbutiyā maggasaṃmāditṭhi hetu, sammāsaṅkappādayo paccayo ti.

Ayaṃ parikkhāro.

16. Samāropano-hārasampāto ti.

Dadato puññaṃ pavaḍḍhati ti dānamayaṃ puññakriyavatthu, taṃ silassa padaṭṭhānaṃ. Samyamato veraṃ na cīyati ti silamayaṃ puññakriyavatthu, taṃ samādhissa padaṭṭhānaṃ. Silena hi jhānena pi rāgādikilesa na cīyati. Ye pi 'ssa tappaccayā uppajjeyyū, āsavavighātapariḷāhā, te pi 'ssa na honti.

Kusalo ca jahāti pāpakan ti pahānapariññātaṃ bhāvanāmayā puññakriyavatthu.

Rāgadosamohakkhayā sa nibbuto ti rāgassa pi khayā dosassāpi khayā mohassāpi khayā.

Tattha rāgo ti yo rāgo sārāgo cetaso sārājjanā, lobho lubbhanā lubbhitattaṃ abhijjhā, lobho akusalamūlaṃ. Doso ti doso dussanā dussitattaṃ byāpādo cetaso byāpajjanā, doso akusalamūlaṃ. Moho ti yaṃ aññānaṃ adassanaṃ anabhisamayo asambo dho appaṭivedho dummejhaṃ bālyāṃ asampajaññaṃ, moho akusalamūlaṃ.

Iti imesaṃ rāgādīnaṃ khayā nirodho paṭinissaggo nibbuti nibbāyanā parinibbānaṃ sa-upādisesā nibbānadhātu anupādisesā nibbānadhātu ti.

Ayaṃ samāropano-hārasampāto.

APPENDIX II.

Index of technical Terms and rare Words¹.

[The numbers refer to the pages.]

<p>Akaniṭṭhagāmi*, 190 cp. A. IV, p. 380</p> <p>Akammaniyatā, 86, 108 cp. Dh. S. 1156. 1236</p> <p>Akallatā, 86 cp. Dh. S. 1156. 1236</p> <p>Akāca (spotless)², 55 cp. Mhv. I, p. 164, 7 (508); akācin, V. V. LX, 1</p> <p><i>Akissava</i>³, 132</p> <p>Akusala, 161, 183, 184, 191, 192</p> <p>Akusalakammapha*(10), 43, 96, 160</p> <p>Akusalapariccāga, 50</p> <p>Akusālamūla* (3), 126</p> <p>Akusalavitakka* (3), 18, 126</p> <p>Akusalasaññā* (3), 126</p> <p>Akusalūpaparikkhā* or °laparikkhā, see p. 276 n. 2. (3), 126</p> <p>Akkhara*, 4, 8, 9, 38</p> <p>Akkaṇavedhitā (shooting</p>	<p>without failing), 56 cp. Jāt. II, p. 91, 11</p> <p>Akkhama (a + khama), 77</p> <p>Akkaṇḍakāritā, 45</p> <p>Agati*, 31, 43, 44, 83, 84, 117</p> <p>Agatigamana* (4), 31, 54, 114, 115, 117, 118, 119, 124, 162</p> <p>Aggaphala*, 15, 82</p> <p>Aggi (3), 126</p> <p>Aṅkusa, 2, 4, 127</p> <p>Aṅgaṇa*, 88</p> <p>Acchariyā abbhutadhammā*, (4), 119, 120, 121, 122, 124, 125</p> <p>Ajajjara (not frail), 55 cp. S. IV, p. 369</p> <p><i>Ajjhārūhati</i>⁴, 173</p> <p><i>Ajjholambati</i>, 179</p> <p>Ajjhosāna, 23, 24, 27, 28, 41, 43 cp. A. II, p. 10; Dh. S. 1059. 1136</p>
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¹ Technical terms are marked by an asterisk; numbers in brackets indicate how many categories the term in question embraces. — Words occurring in the quotations only are printed in italics.

² Cf. J. P. T. S. 1891—93, p. 13.

³ Com.: kissavā vuccati paññā, nippaññan ti attho.

⁴ = ajjhottharati (Com.).

Aññathatta, 22 cp. S. III, p. 37; It. p. 11	Adhipateyyapaccayatā, 80
Aññātāvindriya*, 15, 54, 60, 191 cp. Dh. S. 553	Adhippāya, 3, 23, 32, 33, 34
Aññindriya*, 15, 54, 60, 191 cp. Dh. S. 362. 505	Adhimutti, 28 cp. D. I, p. 2; Mil. p. 169
Aṭṭhamaka (= sotapattimag- gaṭṭha), 19, 49, 50 cp. K. V. p. 243 sqq.; ¹ Mhv. I, p. 159, 8 (502)	Anaṅgaṇa, 87
Aṭṭhiti (a + ṭhiti), 88	Anajjhācāra, 44
Atidhonacārī ² , 129	Anaññātāññassāmītindriya*, 15, 54, 60, 191 cp. Dh. S. 296
Attabhāvatthu*, (4), 85	Anattaniya, 18
Attakilamatha, 110	Anattasaññā*, 28
Attaññutā*, 29, 80	Anabhijjhālu, 51 cp. M. I, p. 17; It. p. 90 (abhi°)
Attasaññā*, 27	Anabhinandita, 16
Attasamāpapidhāna, 29, 50	Anāgāmī*, 189
Attha* (sixfold), 5, 8, 9	Anāgāmiphalasacchikiriya paṭipanna, 189
Atthakusala, 20, 33	Anāvaraṇa(ñāṇa), 99
Atthapaṭisambhidā, 20	Anāvaraṇañānadassana, 18 cp. Mil. p. 105
Atthasandhi, 38	Anāvila, 28
Atthe-ñāṇa*, 54	Anāsava, 31
Adinnādāna*, 27	Anāhāra, 16
Adosa*, 27	Aniccasaññā*, 27
Adhigama (fivefold), 91 cp. Mil. p. 133; 362; 388	Animitta*, 25, 118, 119 cp. Dh. S. 506. 535; Mil. p. 333
Adhiṭṭhāna, 1, 2, 4, 107	Animittavimutta, 190
Adhiṭṭhāna* (4), 119, 120, 121, 122, 123, 124, 125	Animittavimokkhamukha*, 90, 119, 123, 124, 126 cp. Mil. p. 413
Adhipaññāsikkhā, 54, 191	Aniyata*, 49, 96 cp. Dh. S. 1030. 1414. 1595; K. V. p. 307 sq.
Adhipateyya, 54	

¹ The error of the Andhakās (cp. K. V. A. p. 67 sq.) is repelled by the words Yā imesu... idam saddhindriyam (Nett. p. 19).

² Com.: Dhonā vuccati cattāro paccayé 'idam-atthitāya alam etenā' ti paccavekkhitvā paribhuñjanapaññā, tam atikkamitvā caranto atidhonacārī nāma.

- Aniyyānika, 92 cp. Dh. S. 584
 Anissitacitta, 39, 40 cp. S. II,
 p. 280; Mhv. I, p. 167, 11
*Anītiha*¹, 166 cp. It. p. 28sq.
 Anugīti, 2, 3, 10, 21, 175
 Anuññāta, 161, 184, 185, 186,
 187, 192
 Anuññātā, 192
 Anunaya, 69 cp. Dh. S. 1059;
 Mil. p. 44; 122; 165
 Anupasagga, 55
 Anuparivatti, 16, 17
 Anupassitā, 28
 Anupādāna, 31
 Anupādisesa*, 109. See Nib-
 bānadhātu.
 Anupubbi, 1
 Anuppāde-ñāṇa*, 15, 54, 59,
 127, 191
 Anubandha, 38
 Anubhavana, 28 cp. Mil. p. 60
 Anusandhi (complete cessa-
 tion), 14
 Anusandhivacana, 21
 Anusaya, 13, 14, 18, 79, 80
 cp. Mil. p. 361
 Anuseti, 32 cp. S. III, p. 35
 Anekadhātu - nānādhātu - ñā-
 ṇa*, 97
 Anekadhātu-loka*, 97
 Anottappa*, 39, 126
 Anodhiso, 94 sqq.
 Antarāparinibbāyī*, 190 cp.
 A. IV, p. 380
 Anvaye-ñāṇa*, 54, 127, 191
 Anvāyika, 111
 Apacayagāmi, 87 cp. Dh. S.
 277 &; apacaya = nibbāna,
 cp. K.V. p. 156
 Apaṭṭhita, 16
 Aparāpariyavedaniya, 37, 99
 cp. K.V. p. 611 sq.; Mil. p. 108
 Apariññāta, 79, 80
 Apare pariyāye, 37
 Apalokita, 55 cp. S. IV, p. 370
 Apāyakusala, 20
 Apilāpana (repetition), 15, 28,
 54 cp. Mil. 37; Dh. S. 14.
 23. 290. 1349 (apilāpanatā)
 Apuññapaṭipadā, 96
 Appakāsana, 11
 Appaṭisandhika, 16
 Appaṭihata, 17, 18 cp. P.V.A.
 p. 280
 Appaṭihatapātīmokkhatā, 50
 Appaṇihitavimutta, 190
 Appaṇihitavimokkhamukha*,
 90, 118, 119, 123, 124, 126
 cp. Dh. S. 508; Mil. p. 333; 413
 Appamāṇa² (4) 119, 120, 124
 cp. Dh. S. 183
 Abyākata, 191
 Abyāpajjha, 27
 Abyāpāda*, 106, 107
 Abyāpādadhātu*, 97
 Abhigijjhati, 18
 Abhijappā (strong desire), 12
 cp. Dh. S. 1059. 1136

¹ Com.: Itihāsā ti evaṃ na itikirāyapavattim attapacca-
 kkan ti attho. Cp. J. P. T. S. 1886, p. 111.

² N'atthi etissā pamāṇan ti appamaññā (Com.).

Abhijjhā*, 13	Ariyasacca* (4), 19, 22
Abhiññā*, 19, 20	Ariyā*, 113
Abhitunna (struck), 110 cp. S. II, p. 20; Jāt. I, p. 407	Arūpadhātu*, 63, 97
Abhinighāta, 59	Alobha*, 27
Abhinibbidhā, 61 ¹ , 98	Avakaḍḍheti, 4
Abhiniropeti (to inculcate), 33 cp. Dh. S. 7. 21. 298 (°panā)	Avatarati, 22
Abhinivesa, 28 cp. Dh. S. 381. 1003. 1099	Avikkhepana, 54
Abhinihāra, 26 cp. Mil. p. 216	Avijjā*, 27, 28, 75, 79, 80, 126
Abhipatthiyana, 28	Avijjādhātu*, 97
<i>Abhilambati</i> , 179	Avijjāpahāna, 121, 123
Abhilepana (pollution), 11	Avitatha, 4
Abhisamkhāra, 99	Avipakka, 98
Abhisāṅga ² , 110, 112 cp. Jāt. V, p. 6, 8	Aviparītasāññā* (3), 126
Abhisaddahati, 11 cp. Mil. p. 258	Avipparipādana (incapacity of speaking confusedly), 27
Abhisamaya, 20 cp. S. B. E. XXXVI, p. 245, n. 1	Avipparisāra, 29, 67
<i>Amama</i> ³ , 141	Avissajjaniya, 161, 176, 177, 178, 191
Amoha*, 27	Avihimsā*, 106, 107
Ayoni, 39	Avihimsādhātu*, 97
Ayonisomanasikāra*, 28, 39, 127	Avūpaccheda, 79
Araṇa ⁴ (refuge), 55, 176	Aveccapasāda*, 28, 50
Arahatta*, 15, 82	Asamkhata*, 14, 20, 55, 127, 188, 191
Arahā, 20	Asamkhāraparinibbāyī*, 190 cp. A. IV, p. 380
	Asamatta, 99
	Asamanupassanā, 27
	Asamugghāta, 79, 80

¹ In spite of all MSS. spelling here °dā, we have to correct it into °dhā (from abhi + niḥ + vyadh), cp. p. 232. See also Vin. III, p. 4sqq.

² = āsaṅga (Com.).

³ = apariggaha (Com.).

⁴ S. IV, p. 372 has sarāṇa, but arāṇa in our passage is borne out by all MSS. See also Böhtlingk in his shorter Dictionary s. v. arāṇa.

- Asampañvedha, 27, 79, 80
 Asādhāraṇa*¹, 49, 50
 Asāraddha (skr. a + samrab-
 dha), 88 cp. Vin. III, p. 4;
 A. II, p. 14
 Asubha*, 24, 27
 Asubhasañña*, 27
 Asekha, 155, 156, 157, 158
 Asekhabhāgiya, 21, 128, 149,
 150, 151, 152, 154, 155, 156,
 157, 158, 161, 189, 190, 191,
 192
 Assaddhiya, 40
 Assāda*, 27, 28
 Assāsapassāsa, 16
*Assiri*², 62
 Ahaṃkāra, 127
 Ahirika*, 39, 126

 Ākāra* (gram.), 4, 8, 9, 38
 Ākāra (not gram.), 73, 74
 Ākāśānañcāyatana*, 26, 39
 Ākiñcaññāyatana*, 26, 39
 Āgāḷha, 77, 95 cp. A. I, p.
 295 sq.
 Āghātavatthu* (9), 23
 Āneñja, 87, 99 cp. S. II, p. 82
 Āpodhātu*, 74
 Āyakusala, 20
 Āyatana*, 64, 65, 66, 68;
 (6), 13, 28, 30, 69, 80; (12),
 57, 82; (10 rūpini), 69
 Ārañña³, 145
 Ārambha (object), 70, 71, 72,
 107
 Ārammaṇa* (6), 191
 Ārammaṇapaccayatā, 80
 Ālayasamuggahāta (the rooting
 out of feigning), 121, 123
 Ālokapharaṇa, 89; °natā, 89
 Āvatta, 1, 2, 3, 81, 105
 Āvattana, 113 cp. Mil. p. 251
 Āvārayati (to bar), 99
 Āviñchati (ā + viñchati, skr.
 vicchāy, to incline to), 13
 cp. S. IV, p. 199
 Āsatti, 12, 128 cp. S. I, p. 212
 Āsava* (4), 31, 114, 115, 116,
 118, 119, 124
 Āsavati, 116
 Āsāṭikā, 59
 Āsīsanā, 53 cp. Dh. S. 1059.
 1136
 Āhaccavacana, 21 cp. Mil.
 p. 148 (āhaccapada); S.B.E.
 XXXV, p. 209, n. 1
 Āhaṭanā, 59
 Āhāra*, 31, 114, 124

 Icchā, 18, 23, 24
 Icchāvacara, 27
 Iñjanā⁴, 88
 Itthāniṭṭhāṇubhavana, 28
 Ito bahiddhā*, 93, 110

¹ = āveṇika (Com.).

² = alakkhika (Com.).

³ = āraññaṅka (Com.).

⁴ = phandanā (Com.).

Idaṃ - saccābhinivesa*, 115, 116, 117, 118, 119	Uddhamsota*, 190 cp. A. IV, p. 380
Iddhippāda* (4), 16, 31, 83	Upakkilesa, 86, 87, 88, 94, 114, 115, 117, 118
Iddhimā, 23	Upagamana, 27
Iddhivisaṃsa, 23	Upacaya, 113
Indriya* (2), 65, 66, 68, 70; (3), 100, 101; (4), 19, 31, 83, 88; (5), 31, 64; (10), 57, 69, 83	Upatthaddha, (skr. upa + stambdha), 117 cp. Vin. III, p. 37; Mil. p. 110
Indriya (sotāpannassa), 18	Upadhi*, 29
<i>Indriya (lokuttara)</i> , 162	Upanayana, 63
Indriyaparopariyatti-vematta- tā-ñāṇa*, 101	Upanikkhipati, 21, 22
Indriyabhūmi, 192	Upanissaya, 80
Indriyavavatthāna, 28	Upapajjedaniya, 37, 99 cp. K.V. p. 611sq.
Indriyasamvara, 27, 121, 122, 123	Upaparikkhā, 8, 42
	Uparima, 88
Ukkaṇṭha, 88	Upasampadā (kusalassa), 44
Ugghaṭitaññū, 7, 8, 9, 125 cp. A. II, p. 135	Upahaccaparinibbāyi*, 190 cp. A. IV, p. 380
Ugghaṭanā, 9	Upātivattati, 49
Ugghaṭiyati (denom.), 9	Upādāna*, 28, 31, 41, 42, 47, 48; (4), 114, 115, 116, 117, 118, 124
Ugghaṭeti (to open, reveal), 9	Upāyakusala, 20
Ugghātanigghāta, 110	Upāyāsa*, 29
Uccheda, 95, 112, 160	Upekkhā*, 25, 121, 122
Ucchedadiṭṭhi*, 40, 127	Upekkhādhāta*, 97
Ucchedavāda*, 111	Uppādavaya*, 28, 41
Ucchedavādī, 111	Upeti ² , 66
Uttamaṅga (m.), 56	<i>Upecca</i> ³ , 131
Uttarika, 50	Ubhatobhāgavimutta*, 190
Uttānikammā, 5, 8, 9, 38	Ummujjanimujja, 110
Udatta ¹ , 7, 118, 123	Ussāhanā, 8
<i>Udāna</i> (m.), 174	Ussukka*, 29
Uddhambhāgiya*, 14, 49, 50	

¹ = uḷārapañña (Com.).

² = gaṇhāti (Com.).

³ = sañcicca, buddhipubbena (Com.).

Ekagga, 28 cp. Mil. p. 139	Kamma*, 37, 43, 113, 117,
Ekattatā, 4, 72, 73, 75, 76,	160, 161, 178, 180, 181, 182,
77, 78, 107, 108	183, 191
Ekabijī*, 189 cp. A. V, p. 380	Kammasamādāna* (4), 98
Ekodibhāva*, 89	Karuṇā*, 25, 121, 122, 124
Esikā, 56	<i>Kali</i> ³ , 132
	Kalyāṇatākusala, 20
Okappanā (belief, assevera-	Kallatāparicita, 26
tion), 15, 19, 28 cp. Dh. S.	Kasiṇāyatana* (10), 89, 112
12 & Mil. p. 150; 310	Kāmaguṇa* (5), 28, 81
(okappeti)	Kāmadhātu*, 97
Okāra, 42	Kāmarāga*, 28
Ogha* (4), 31, 114, 115, 116,	Kāmasukhallikānuyoga, 110
117, 118, 119, 124	Kāya*, 77, 83, 123
Otarāṇa, 1, 2, 4, 107	Kāyagandha, 115, 116, 117 ¹ ,
Otāreti, 21, 22	118, 119
Ottappa*, 39	Kāyasakkhī, 190
Odahana, 29	Kāyasamgaha, 91
Odhiso, 12	Kāyasampīlana, 29
<i>Opaguyha</i> ¹ , 136	Kayānupassitā, 123
Opapaccayika, 28	Kilesa*, 113, 116, 117, 191
Oramattika, 62	Kilesapuñja (tenfold), 113
Orambhāgiya*, 14	Kilesabhūmi, 2, 192; (4), 161
<i>Oliyati</i> , 174	Kilesavinaya, 22
Ovāda (threefold), 91, 92	Kīlanā, 18
	Kukkuravatika, 99
	Kudassu, 87
<i>Kaṭasī</i> ² , 174 cp. S. II, p. 178	Kusala, 161, 183, 184, 191, 192
Katakicca, 20	Kusalāmūla* (3), 126
Kappiyānuloma, 192	Kusalāmūlaropanā, 50
Kabalīkāra-āhāra*, 114, 115,	Kusalavitakka*, 126
117, 118	Kusalavīmaṃsā, 50
	Kusalasaññā* (3), 126

¹ = ārohanayogga (Com.). This reading, instead of opavayha, is borne out by the Cy.

² = sivathikā (Com.).

³ = aparādha (Com.).

Kusalūpaparikkhā* or °lapa- rikkhā, see p. 276, n. 2, (3), 126	Catubyūha*, 1, 2, 3, 105 Citta*, 16, 18, 54, 84, 123 Cittapasāda, 191 Cittavikkhepa, 27 cp. S. I, p. 126 Cittasamgaha, 91 Cittasamādhi, 16 Cittasampīlana, 29 Cittānupassitā, 123 Cittakaggatā*, 15, 16, 61 cp. Mil. p. 57 (ekaggatā)
Kevala, 10	Cintāmayi (paññā), 8, 50, 60
Kolaṃkola*, 189 cp. A. IV, p. 381	Cetanākamma*, 43, 113, 160 Cetanācetasikakamma*, 96 Cetasikakamma*, 43, 113, 160 Cetopharāṇa, 89 °ṇatā, 89 Cetovimutti*, 7, 40, 43, 81, 82, 87, 127
Kosajja*, 127	Chandasamādhi, 15, 16
Khandha*, 29, 57, 64, 65, 66, 68, 69, 70; (3), 126	Jaṭā (3), 126 Jappā, 12 cp. S. I, p. 123 Jarā*, 29 Jāti*, 29 Jivitindriya*, 29 cp. Dh. S. 19 & Jotanā, 63
°dhā arūpino (4), 41	
Khama, 77	
Khaye-nāṇa*, 15, 54, 59, 127, 191 cp. K.V. p. 230 sqq.	
Khippābhiñña*, 7, 24, 50, 77, 112, 113, 123, 124, 125	
Gata ¹ , 2	
Gandha (tie, bond), 31, 54; (4), 114, 124	
Gandha ² , 116	
Garaha ³ , 184	
Garuṭṭhaniya, 8	
Gahaṇa, 27	
Gārayha, 52	
Gedha, 18 cp. S. I, p. 73	
Gehasita, 53	
Gomaya, 23	
Govatika, 99	
Cakkhu, 191	
Cakkhurūpaviññāṇasannipāta 28	Jhāna* (4), 19, 25, 26, 28, 87, 88, 99, 100, 119, 121, 122, 123, 124, 125
Catukkamagga, 113	

¹ = nāta (Com.).² = siddha (Com.).³ = gārayha (Com.).

- Jhāyi, 77, 161
*Jhitvā*¹ (*skr. jyā, jināti*), 145
 Ñāna*, 8, 15, 16, 17, 19, 99, 161, 165, 166, 167, 168, 191; (different species of ñ°), 108
 Ñānadassana*, 17, 18, 28
 Ñeyya, 19, 41, 161, 166, 167, 168, 191
 Ṭhānāthāna-ñāṇa*, 94 cp. K.V. p. 231 sqq.
 Ṭhitibhāgiya, 77
 Taṇhā*, 23, 24, 27, 28, 39, 53, 69, 72, 126; (2), 87; (3), 160; (36), 37, 38, 95, 160
 Taṇhācarita, 7, 109, 110, 111, 112, 114, 115
 Taṇhānissaya, 65
 Taṇhānusaya, 42, 43
 Taṇhāpakka, 53, 69, 88, 160
 Taṇhāvīpallāsa, 86
 Taṇhāvodānabhāgiya, 128, 160
 Taṇhāsaṃkilesabhāgiya, 128, 160
 Tatra-tatrābhinandī, 72
 Tatha, 4
 Tattha-tattha-gāminipaṭipadā, 96, 97
 Tapa, 121, 122, 123
 Titthaññutā*, 29, 80 cp. M. I, p. 223; A. V, p. 349
 Tipukkhalā² (*skr. tripuṣkala*), 2, 4, 127 cp. Mhv. II, p. 207, 20 (*tripuṣkara*)
 Tibbagāra, 112
 Tiraṇā, 54, 82, 191
 Tulanā, 8, 41 cp. M. I, p. 480
 Tejodhātu*, 74
 Te-dhātuka, 14, 63, 82 cp. K.V. p. 605
 Thava, 161, 188, 189, 192
 Thāla³, 79
 Thina*, 86, 108
 Thusa, 23
 Dandhābhiñña, 7, 24, 50, 77, 112, 113, 123, 124, 125 cp. A. II, p. 149 etc.
 Dama, 77
 Dassana, 161, 168, 169, 170, 171
 Dassanabala*, 38
 Dassanapariñña, 19
 Dassanabhāgiya, 189, 192
 Dassanabhāvanā, 191
 Dassanabhūmi, 8, 14, 50
 Diṭṭhadhammavedaniya, 37, 99 cp. K.V. p. 611 sq.
 Diṭṭhappatta (*diṭṭhi°*), 190
 Diṭṭhigata (62), 96, 112, 160
 Diṭṭhicarita, 7, 109, 110, 111, 112, 113, 114, 115, 118, 122

¹ = vadhivā (Com.). The spelling jhitvā is likely to have been adopted to avoid confusion between jivā 'having conquered' and jivā 'having oppressed'. As for the rest, I agree with Professor Rhys Davids (S. B. E. XXXVI, p. 342 n.).

² = tihi pukkhalā, i. e. sobhaṇa (Com.).

³ = dīpakapallika (Com.).

- Ditṭhinissaya, 65
 Ditṭhipakkha, 53, 88, 160
 Ditṭhimāna, 37
 Ditṭhivipallāsa, 86
 Ditṭhivodānabhāgiya, 128, 160
 Ditṭhisamkilesabhāgiya, 128, 160
 Dibbacakkhu*, 102, 103
 Disā (4), 117, 121, 122
 Disālocana, 2, 4, 124
 Dukkha*, 12, 29, 41, 42, 47, 72
 Dukkhatā (3), 12, 126
 Dukkhanirodha*, 72
 Dukkhadhātu*, 97
 Dukkhanirodhagāminipaṭipadā*, 73
 Dukkavedanā*, 67
 Dukkhasaññā*, 27
 Dukkhasamudaya*, 72
 Dukkhā paṭipadā, 7, 50, 77, 112, 113, 123, 124, 125 cp. A. II, p. 149 etc.
 Duggati (twofold), 45
 Duccaritavodānabhāgiya, 128, 160
 Duccaritasamkilesabhāgiya, 128, 160
 Dunnaya, 21
 Dunnikkhitta, 21
 Dummaṅku, 50 cp. Vin. III, p. 21; S. II, p. 218; A. I, p. 98; V, p. 70
 Devā, 23
 Desanā, 1, 2, 3, 5, 24, 25, 26, 33, 41
 Desanāsandhi, 38
 Domanassa*, 12, 29; (12), 53
 Domanassadhātu*, 97
 Dovacassa, 40, 127
 Dosa*, 13
 Dosacarita, 24, 90, 118, 122, 190
 Dosamukha, 190
 Dhamma*, 11, 15, 18, 31, 83, 84, 112, 119, 120, 123, 124, 125; (3), 161
 Dhammakusala, 20, 33
 Dhammacakka, 8, 60
 Dhammatā*, 21, 22, 50 cp. Mil. p. 179
 Dhammadesanā, 8, 10, 38, 125
 Dhammadhātu*, 64, 65, 68, 70 cp. Dh. S. 58. 67. 147. 397. 560. 572
 Dhammapaṭisambhidā, 20, 61
*Dhammapada*¹ (4), 170
 Dhammavicayasambojjhaṅga, 191
 Dhammasaññā*, 28
 Dhammasvākkhātata, 50, 175
 Dhammādhiṭṭhāna, 161, 165, 191
 Dhammānupassitā, 123
 Dhammānuserī, 112, 189
 Dhammāyatana*, 68 cp. Dh. S. 58. 66. 147. 397. 572. 594
 Dhamme-ñāṇa*, 54, 82, 127, 191
 Dhātu*, 64, 65, 68, 70; (4), 73; (6), 57; (18), 57, 69
 Dhūpāyanā (steaming, but used metaphorically), 24

¹ = dhammakotṭhāsāni (Com.).

Nandiyāvatta, 2, 4, 7, 113	anupādisesā nibb°, 12, 14, 38,
Nandirāgasahagata, 72	40, 92, 109, 127
Nandūpasecana, 116, 117 cp.	sa-upādisesā nibb°, 38, 40,
Jāt. III, p. 144, 25; VI, p.	69, 127 cp. A. IV, 378 sqq.
24, 13 (maṃsūpa°)	Nibbidā, 27, 29
Naya, 4, 28, 113, 124, 127;	Nibbedha (piercing), ² 153,
(3), 5; (5), 1, 2	154, 156, 157, 159, 160 cp.
Nayasamuṭṭhāna, 109	Jāt. II, p. 9, 25
Nānādhātu-loka, 97	Nibbedhabhāgiya, 21, 48, 49,
Nānādhimuttikatā-nāṇa*, 98	77, 128, 143, 144, 145, 146,
Nāma, 15	147, 148, 149, 153, 154, 157,
Nāmakāya*, 27, 28, 41, 69,	158, 159, 160, 161
77, 78	Nimittānuserī, 25
Nāmarūpa*, 15, 16, 17, 28, 69	Niyyāna, 119
Nighāta, 189	Niyyānika*, 29, 31, 52, 63,
Niccasaññā*, 27	83, 92
Nijjinna, 51	Niravasesa (inclusive), 14, 15
Nijjhāma, 77, 95	cp. Mil. p. 91; 182
Nittapḥatā, 38	Nirutti*, 4, 8, 9, 33, 38, 105
Nidāna, 3, 32, 34	Nirūpadāha, 188
Niddesa, 4, 8, 9, 38 (also a	Nirodha*, 14, 16, 17, 29, 73
subdiv. of byañjana)	Nirodhadhamma, 14
Niddesasandhi, 38, 39, 40	Nirodhadhātu, 97
Nidhunati, 90	Nivāpapatṭha ³ , 129
Nindiya ¹ , 132	Nissaya, 7, 65
Nippatti, 54	Nissitacitta*, 39, 40
Nibbatti, 28, 79, 80	Nitattha, 21
Nibbānagāmī, 98	Nīvaraṇa*, 11, 13; (5), 94
Nibbānadhātu*, 38, 40, 97, 109	Nekkhama ⁴ , 53, 87, 106, 107

¹ nindaniya (Com.).

² = nibbijhana (nibbijana, MS.), padālana, scl. lobha-kkhandhādīnaṃ (Com.).

³ Com.: Kuṇḍakādīnā sukarabhattena puṭṭho gharasu-karo hi bālakālato paṭṭhāya posiyamāno thūlasarīrakāle gehato bahi nikkhamituṃ alabhanto heṭṭhā mañcādīsu sam-parivattitvā samparivattitvā assasanto passasanto sayate 'va.

⁴ This word is differently spelt in our MSS.: — nekkhamma, nekkhama, nikkhama, and nikkhamma. The MS. of the Cy. has nekkhama throughout.

Nekkhammadhātu*, 97	Paññindriya, 7, 15, 16, 19, 191
<i>Netta</i> (for <i>nettā</i> , skr. <i>netar</i>), 130	Paṭigha*, 69, 88
Neyya, 7, 8, 9, 19 ¹ , 27 ¹ , 125	Paṭikkhitta, 161, 185, 186, 187, 192
Neyyattha, 21	Paṭiccasamuppāda*, 22, 24, 32, 64, 65, 66, 68, 69, 70
Nerutta*, 3, 8, 9, 32, 33	Paṭinissarati ³ , 113
Nevasaññānāsaññāyatana*, 26, 39	Paṭipakkha, 3, 112, 124
Pakatisila, 191	Paṭipadā* (4), 7, 48, 77, 95, 96, 97, 113, 119, 120, 121, 122, 124, 125
Pakāsanā, 5, 8, 9, 38	Paṭipannaka, 50
<i>Pakkula</i> ² , 150	Paṭipassaddhi*, 89
Paccattasamuṭṭhita, 8	Paṭirūpadesavāsa, 29, 50
Paccaya*, 78, 79, 80	Paṭisaṃharaṇa, 27, 41
Paccavekkhaṇanimitta, 85	Paṭisaṃkhānabala, 15, 16, 38 cf. Jāt. I, p. 502, 9
Paccupaṭṭhāna, 28	Paṭisandhi, 79, 80
Paccekabuddha, 190	Paṭhavīdhātu*, 73, 74
Pacceti, 93 cp. Mil. p. 125; 313	Patthanā, 18, 27
Pajānanā, 28, 54 cp. Dh. S. 16. 20. 555	Pada*, 2, 4, 8, 9, 38, 192
Pañcindriya*, 15, 28, 47, 54	Padaṭṭhāna, 1, 2, 3, 27, 28, 29, 40, 41, 47, 50, 51, 81, 82, 104, 106
Pañcupādānakkhandha*, 15, 28	Padabyañjana, 21
Paññakkhandha*, 70, 90, 91, 128	Padasaṃhitā, 33
Paññatti (paṇṇatti), 1, 2, 4, 5, 8, 9, 38, 188	Padālana, 61, 112
Paññā*, 8, 15, 17, 28, 54, 191	Padhāna*, 16
Paññābala, 54, 191	Papañca*, 37, 38
Paññāvimutta, 199	<i>Pamajjati</i> (skr. <i>pra + mṛj</i>), 164
Paññāvimutti, 7, 40, 43, 81, 82, 87, 127	Pamāda*, 13, 41

¹ = neyya; the Cy. on p. 19 (neyyassa pariññā) says: — rūpārūpapariggahanavasena neyyaṃ.

² Com.: tāya kataṃ akkulam pakkulakaraṇaṃ ca ativattati atikkamati. See J.P.T.S. 1886, p. 94 sqq.

³ = niyyāti, vimuccati (Com.).

<i>Pumuti</i> ¹ , 131	Pabāna, 15, 16, 17, 19, 24, 25, 192
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Pariññā, 19, 20, 31	Pīti*, 29
Parideva, 29	Pītipharāṇa, 89
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Pasāda*, 28, 50	Ponobhavika, 72
Passaddhi*, 29, 66	

¹ = pamokkha (Com.).

² The reading of S. kusalaparikkhā seems to be preferable to the reading of B. B, kusalūpaparikkhā which has been taken up into the text, and so we have to read both akusalaparikkhā and kusalaparikkhā instead of akusalūpaparikkhā and kusalūpaparikkā.

³ = upathambhaka (Com.).

⁴ = pasamsitabba (Com.).

⁵ = pūjaniya.

- Phala*, 50, 79, 80
 Phalatākusala, 20
 Phalabhāgiya, 48¹, 49
 Phalasaṃpatti, 50
 Phassa*, 15, 28
 Phassa-āhāra*, 114, 115, 117,
 118 cp. Dh. S. 70. 126
- Bala* (5), 31; (10), 92sqq.
*Balīyati*², 6
Buddha-ulāratā, 175
 Buddhi, 121, 122, 123, 191
 Bojjha³, 20
 Bojjhaṅga* (7), 31, 94
 Bodhaṅga, 31, 83
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 112
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 Byāñjanasandhi, 38
 Byāpāda*, 13
 Byāpādadhātu*, 97
 Brahmācariya, 48
- Bhava*, 28, 29
 Bhavaṅga (2), 91 cp. Mil.
 p. 299
 Bhavarāga, 28 cp. Dh. S. 1120
 Bhavissa (skr. bhaviṣya), 53
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- Bhāvanābhāgiya, 189, 190, 191,
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- Magga*, 29, 31, 52, 73, 89, 90
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 Maññanā, 24 cp. Dh. S. 1116.
 1233
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 Manasikāra, 25, 28
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 Manosañcetanāhāra*, 114, 115,
 117, 118 cp. Dh. S. 70. 126
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 Mammaṅkāra, 127
 Maraṇa*, 29
 Mahāpadesa (4), 21, 22
 Mahābhūta (4), 73
 Māna* (2), 87
 Mānapahāna, 121, 123
 Micchatta (8), 44 cp. Dh. S.
 381. 1003. 1099. 1234
 Micchattaniyata, 49, 96, 99
 cp. Dh. S. 1028. 1412
 Middha, 86, 108

¹ Phalan ti pana sāmāññaphalam (Com.).

² = abhibhavati (Com.).

³ = bujjhitabba (Com.).

⁴ = daḥha (Com.).

Muditā*, 25, 121, 122, 124	Rūpadhātu*, 97
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Medhā, 54, 191	Lakkhayati, 30
Moha*, 13	Lañjaka (skr. lañj, to declare, tell), 2 cp. Mil. p. 137 ¹ ; 217 ¹
Mohacarita, 24, 90, 190	Latā, 24, 141 cp. Dh. S. 1059. 1136
Mohamukha, 190	Lapaka, 94
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Yāthāva, 27 cp. Mil. p. 171; 214; J.P.T.S. 1889, p. 208	Lālappa, 29
Yutti, 1, 2, 3, 103	Līnatta, 86, 108
Yoga (4), 31, 114, 115, 116, 117, 118, 124 cp. Dh. S. 1059	Loka* (threefold), 11, 19
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Rāsi (3), 96 cp. K. V. p. 611	Vatthu (10), 114
Rūpa*, 15, 73	
Rūpakāya, 28, 41, 69, 77	

¹ Samyuttanikāyavaralañcake, the compound consonant ñj being often spelt ñc. In S.B.E. XXXV, p. 194 it is rendered 'in the glorious collection called the Samyutta Nikāya', but surely 'making known' or 'exposition' is the idea suggested. Cp. also lañjeti, Jāt. I, p. 452, 5.

Vanatha, 81, 82 cp. Dh. S. 1059. 1136	Vipañcayati, 9
Vādānuvāda, 52	Vipañciyati (denom.), 9
Vāyodhātu*, 74	Vipañcitaññū, 7, 8, 9, 125
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Vipañcanā, 9	Vilakkhaṇa, 78 cp. Mil. p. 405
	Vilometi, 22
	Vivaṭṭa, 113

¹ = puññabhāvanā (Com.).

² = aparaddha, khalitapuggala (Com.).

- Vivattate*¹, 131
 Vivaraṇā, 5, 8, 9, 38
 Vivicchati (desid. of vid), 11
 Vivicchā (skr. vivitsā), 11
 Viveka, 16, 50
 Viveciyamāna², 113, 164
 Viṣaṃvādayati, 91
 Visattikā, 24 cp. Dh. S. 1059.
 1136. 1230
*Visissati*³, 188
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 Viṣesādhigama, 92
 Vissajjaniya, 161, 175, 177,
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 123, 124, 125
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 123; (3), 126
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 Vebhabyā, 76 cp. Dh. S. 16 &
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 p. 284; 410
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 nadhātu.
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 p. 380
 Sakadāgāmiphalasacchikiri-
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 Sakalika, 23 cp. S. IV, p. 197;
 Mil. p. 179
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 173, 174, 175, 191
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¹ = vaṭṭati (Com.).

² = vimociyamāna (Com.).

³ = atiseti (Com.).

⁴ = samantato pallavagahaṇena virūḥa (Com.).

⁵ = saṃsarita (Com.).

⁶ = sakyate, sakkā (Com.).

- Saṃkāsanā, 5, 8, 9, 38
 Saṃkilesa*, 100, 110, 124, 125, 126, 153, 154, 155, 156, 157, 159; (2), 86; (3), 95, 96, 128
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Samanantarahetu, 79	Sammappadhāna* (4), 7, 19, 28, 31, 83, 119, 120, 121, 122, 123, 124, 125
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Sammatta (8), 44	
Sammattaniyata, 96	

¹ = pakkipati, adhiṭṭhahati (Com.).

² = anuparatasallekhavutti (Com.).

³ = sakāraṇa (Com.).

⁴ = sabrahmacārī (Com.).

<i>of millet</i>), 141 cp. M. I, p. 343; A. II, p. 206; Jāt. III, p. 144, 25	Suññatavimokkhamukha, 90, 123
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¹ = acchiddacatupārisuddhisīlavutti (Com.).

² Com.: Yathā puriso udakagahaṇena garubhāraṃ nāvaṃ udakaṃ bahi siñcitvā lahukāya nāvāya appakasiren'eva pāragū bhaveyya pāraṃ gaccheyya.

³ = gaha (Com.).

⁴ = gametabba, netabba (Com.).

⁵ = kusalākusale vitivattī (Com.).

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¹ In a few cases, where the same quotation occurs more than once, I have added here the source which escaped my notice before.

- S. II, p. 101 sq. = 57
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¹ Ajj' eva kiccaṃ ātappaṃ, and so on.

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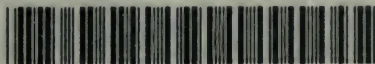
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